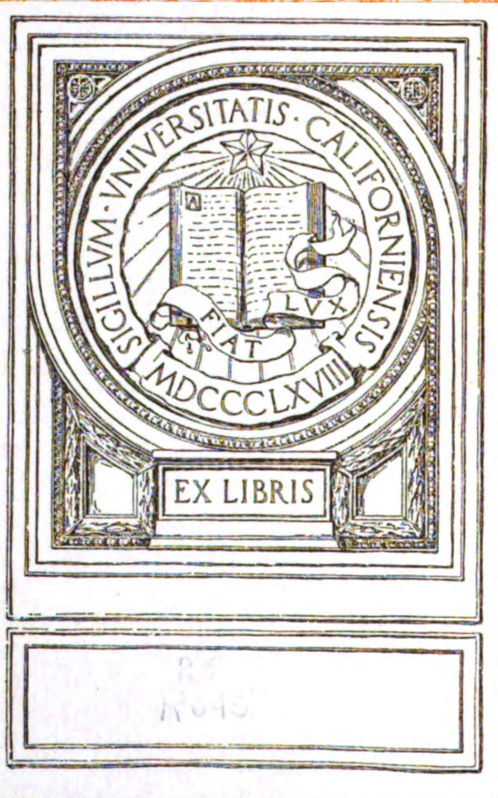

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ORIENTAL ILLUSTRATIONS

OF THE

SACRED SCRIPTURES,

COLLECTED FROM THE

CUSTOMS, MANNERS, RITES, SUPERSTITIONS, TRADITIONS, PARABOLICAL, IDIOMATICAL, AND PROVERBIAL FORMS OF SPEECH, CLIMATE, WORKS OF ART, AND LITERATURE,

OF

THE HINDOOS,

DURING A RESIDENCE IN THE EAST OF NEARLY FOURTEEN YEARS.



BY

JOSEPH ROBERTS,

CORRESPONDING MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND.

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A

Memento of Affection

TO

THE REV. JABEZ BUNTING, A.M.

TO

THE REV. JOSEPH TAYLOR,

AND TO THE MEMORY OF THE LAMENTED

REV. RICHARD WATSON,

THE GENERAL SECRETARIES OF THE WESLEYAN MISSIONARY SOCIETY
IN 1818,

WHEN THE WRITER OF THESE PAGES WAS

ORDAINED AS A MISSIONARY

TO THE EAST.

INTRODUCTION.

Perhaps Christians in general do not sufficiently consider that the Bible is an Eastern book, and that many of its obscurities do not arise in any intention of the sacred writers, but in the customs, manners, rites, ceremonies, and superstitions which by them are alluded to. Should these collections produce a similar effect on other minds that they have on my own, then will many be led to glorify God in the highest for His revealed system of *purity* and *truth*. I am not so weak as to suppose I have succeeded in casting light on all the obscurities I have contended with; but that I have, in many instances, attained that object, few candid minds will deny. For many years I lived in habits of comparative intimacy with the Hindoos, and mixed with them in their joyous and sorrowful scenes; and whatever I heard or saw, which promoted the object of my heart, was immediately noted down, and on my return home written at length, so that, on my arrival in *this* country, the manuscript had only to be copied in the order and books of the Old and New Testaments. I think it will be conceded, that no man who had not resided many years *amongst* the people, and who had not a tolerable knowledge of their language and various usages, could have written this book; and therefore I hope my readers will give me that degree of confidence which is necessary for the full enjoyment of the work. Some of my friends, either to excite my caution or my fears, have told me not to expect much mercy from the Reviewers; but my reply has been, there is nothing political or sectarian in

these papers; that they relate to a book which is the *common property of us all*, and surely we ought all to feel pleasure in seeing its various and delightful truths illustrated and confirmed.

The allusions to the abominations of heathenism in holy writ are exceedingly numerous; and no wonder, for most of the writers had extensive intercourse with the idolaters. Look at Moses nurtured in the palace of heathen royalty; he "was learned in all the wisdom of the Egyptians*," and the people he had to lead and govern were constantly inclined to the superstitions and impurities of heathenism. Who, then, can be surprised at the broad, the awful denunciations against that system as found in the first five books of the Holy Scriptures?

Joshua, the pious and heroic successor of Moses, had to guide the same people through the land of the heathen, and in his book there are many affecting details of the contests and transactions they had with the idolaters.

The book of Judges contains some fearful accounts of the impiety of the Israelites, of their subjugation or slavery to the heathen at six different periods.

The book of Ruth is named after a heathen woman who was married to a son of Naomi.

The first and second books of Samuel relate to the heathen chieftain Goliath, to the fall of the god Dagon, to Saul and the witch of Endor, and various battles with the idolaters.

The books of Kings contain many appalling instances of the intercourse which existed betwixt backsliding Israel and the vile idolaters. Here we have Solomon and the heathen daughter of Pharaoh; here we have an account of his attachment to pagan women, and of his fall into idolatry. Here also we have the glaring wickedness of Jeroboam in making the golden calves; and the wretched Baasha, who continued the system; and here the abominable Ahab and

* Acts vii. 22.

the audacious Jezebel, who were succeeded by their heathenish son Ahaziah, who sent to enquire of the *idol* Baalzebub, whether he should recover from his sickness.

The book of Ezra describes the return of the Jews from their seventy years' inglorious captivity amongst the heathen.

Nehemiah is believed to have been *born* in Babylon. Esther was the queen of the heathen Ahasuerus of Persia. Job lived amongst the heathen, and the Psalms have many allusions to that system. Isaiah was most particular in his descriptions, and uncompromising in his denunciations against idols. Jeremiah, who was a prisoner to a *heathen* king, makes frequent reference to paganism; and Ezekiel, who was a captive in Babylon, is most daring in his disclosures and threatenings. See the faithful, the noble Daniel, and his office in the capital of Assyria; and look at Jonah, in the idolatrous city of Nineveh, and his subsequent voyage amongst the heathen mariners. Reflect on the minor prophets, and their vivid accounts of Israel and her idols; and who can be surprised at the numerous illustrations found in these pages of the same system as exists in the East at this day?

I submit, we are not to look at the *supposed* site of paradise, or at the holy land, for the primitive locality of the *present human* family, but to Ararat.* Is it not reasonable to suppose that Noah and his family would remain for many years at no great distance from the spot where they first settled? And when they did remove, would it not be towards the most fruitful countries? Who built the splendid cities of Babylon and Nineveh? did not Ashur, and probably the other sons and descendants of Noah? † Who were the first to study astrology as a guide to find out the good or evil supposed to be produced by the heavenly bodies? Who were the first to propitiate them in reference to their salutary or malignant influences on the destinies of men? Does not

* For observations on Ararat, Taurus, Caucasus, and Himalaya, see p. 462. of this work; also on Isaiah xiv. 13, 14.

† Gen. x. 11.

the mind instantly revert to the builders and occupiers of Babylon, to their dispersion over the earth, and the consequent carrying away of their superstitions, though then veiled in different languages. It has been well observed, "Whoever were the first planters of India, it could not have been planted till long *after* Persia and Elam had been sufficiently cultivated, and a *considerable number of ages after Assyria and the countries adjoining Ararat had been planted. This is so apparent from Scripture and the nature of things, that it will not admit of a dispute.*"* "As, then, Abraham, &c., the fathers of the Hebrew nation, came originally from near to India"†, can we suppose the customs and manners, the sciences and figures of speech, would not be preserved?

But what were the idols worshipped by the Jews? The leading deities were exactly the same as those of India at this day. Calmet suggests that the Chiun of Amos is the same as the Chiven or Siva of the Hindoos. He is joined with the sanguinary Moloch, who corresponds with the bloodthirsty Kāli or Patrākaly, an incarnation of the consort of Siva. In the fragments to Calmet‡ it is said, "It will, no doubt, be observed, that the Chiun of Amos is a term used many ages after the events to which the prophet refers, which are thus connected with the history of Balaam §, and that the term in Numbers is not Chiun, but Baal Peor. Those who know the meaning of the word Peor, will immediately see it is the same as the Φαλλὸς of the Greeks, the Priapus of the Romans, the Osiris of the Egyptians, and the Lingam of the Hindoos. But I will now give an extract from an Essay on the Identity of the Gods served by the Jews, with those of Assyria, India, and other nations. ||

"The Jews worshipped the Assyrian deity, SUCCOTH-

* See *Universal History*, vol. xx. 71.

† See *Calmet*, vol. iv. 670.

‡ No. 537.

§ Numb. xxii.

|| See *Journal of the Royal Asiatic Society*, page 87. article VI. by the Rev. Joseph Roberts, C.M.R.A.S.

BENOTH, under the name of ASHTORETH or ASTARTE; and it is said *, that this 'god or goddess was both masculine and feminine.' The SÍVA of India is both male and female; his right side being of the former, and his left of the latter sex †; and his wife assumed both appearances, as circumstances might require.

" 'The Babylonians called SUCCOTH-BENOTH, MYLITTA, signifying *Mother*.' ‡ The wife of SÍVA, and she only (as far as I know), is called MÁTHÁ, or '*Mother*.'

" Amongst the Assyrians, 'the daughters or women once in their lives had to make a sacrifice of virtue to that goddess, SUCCOTH-BENOTH.' § And LEMPRIERE says of her: 'A surname of Venus, among the Assyrians, in whose temples all the women were obliged to prostitute themselves to strangers.' The wife of SÍVA, amongst many other names, is called VÁLI or BÁLI, under which appellation she assumed the form of a girl of twelve years of age. And in *Madura*, *Balane*, and other places, beautiful virgins used to go to the temple once in their lives, to offer themselves in honour of the goddess. The story was, that a god had converse with them. In all the temples of SÍVA and his consort (where it can be afforded), women are kept to dance and sing before the idols.

" Amongst the Assyrians and others, 'the votaries of the above-named goddess worship sometimes in the dress of men, and at other times in that of women." || The dancing-girls of many of the temples on the continent of India, at the feast called *Mánampu*, do the same thing. When the god and goddess go out to hunt, they are equipped and mounted as

* *Universal History.*

† MAURICE makes the following quotation from Proclus: — " Ζεὺς ἄρσην γένετο· Ζεὺς ἄμβροτος ἔπλετο νύμφη. — JUPITER is a man: JUPITER is also an immortal maid. — Vol. iv. 707.

‡ *Universal History.* § *Ibid.*

|| *Ibid.* — TYERMAN and BENNET say of the Festival of Cama: " There were *boys*, dressed *as girls*, dancing in the streets to the sound of jingling, jarring, and ear-piercing instruments."

men; and at the conclusion of the great feast of SÍVA they assume the dress of *Pandárams*, and thus go from house to house to ask alms.

"The Babylonian or Assyrian goddess was drawn or supported by lions.* The wife of SÍVA, under the name of BHADRA-KALI, has the same animal appropriated to her use.

"'SUCCOTH-BENOTH, the same with the Syrian goddess, the same as ASTARTE of the Phœnicians and the DECERTO of *Ascalon*.' The worship paid to this goddess came *originally!* from Assyria and Babylonia. ASTARTE is always joined with BAAL; and is called a god in Scripture, having no particular word for expressing a goddess †. LUCIAN thinks ASTARTE to be the Moon. ‡

"The wife of SÍVA, under the name of SACTI, placed a representation of the crescent moon on the head of her husband, under the following circumstances. When once engaged in amorous sports, he by accident broke her *arm-ring*, which she immediately tied on his dishevelled lock of hair as the crescent moon. He, however, having laughed at her, she turned away her face, and changed the crescent into the full moon. § The crescent is common to both, and is assumed as circumstances may require. — See particularly on Isai. lxv. 11.

"'SHACH, or SACA, another god or goddess, partly the same with MYLITTA (SUCCOTH-BENOTH), the Syrian goddess." ‖

* *Universal History.* † *Ibid.*

‡ See CALMET *in loco;* also, his Plates XVI. figures 12, 13, 14.; and XIX. figures 1. and 2.; where the horns, or rather the crescent moon, may be seen on the head.

§ The following is a translation of the passage from the *Kúrma Púrána:* "Let us place on our heads the feet of SACTI, who when she put on SÍVA's dishevelled lock of hair the crescent moon, her arm-ring, which had been broken in amorous dalliance, the cimetar-armed SÍVA looked significantly; at which she averted her face with shame, and changed it into the full moon."

‖ *Universal History.*

"The wife of SÍVA is also known here under the name of SATTI; but in Sanskrit, SAKTI.

"'The festival of SACA was held for five days every year; during which time, servants commanded their masters, and wore a kind of royal garment, called *Zogani.*'*

"The festival of the wife of SÍVA continues nine days, or rather nights, and is called *Nava Ráttiri*, i.e. nine nights: three of these, however, are for SARASVATI†, and the other six for SAKTI. On this occasion, those who have not been accustomed to eat flesh, or drink intoxicating liquors, do so freely. All restraints are now thrown off; and scenes of the most sickening kind wind up the ceremonies. No young female of respectable character will dare to show herself in public. Servants assume the airs and practices of their masters; school-boys, dressed in gay apparel‡, go from house to house, to dance and sing songs in honour of SAKTI: gambling, fighting of cocks and of rams, with other rude and ludicrous performances, fill up this indecent festival.

"'SALAMBO, a goddess; the *same* as ASTARTE; eternally roaming up and down a mountain.'§

"Is it not rather striking, that the wife of SÍVA is also known by the name of SILAMBŬ; and that this name also signifies a mountain. Another of her names is PĀRVATI, meaning she who was born in a mountain. She is called daughter of the mountain; and sometimes the mountain nymph, who captivated SÍVA from a course of ascetic austerities.

"'The Babylonians and Assyrians worshipped what by the Greeks and Romans was termed Φαλλὸς, or *Priapus*. The priaps were three hundred fathoms, or three hundred cubits, high; and by whom the priaps were erected, there is much fable.' ‖

"'The Egyptians, most probably, meant the sun and moon. Some suppose OSIRIS to signify the efficient cause of

* *Universal History.*

† The wife of BRAHMA.

‡ One garment worn is called *Shokkai.*

§ *Universal History.*

‖ *Ibid.*

things; and ISIS, matter. OSIRIS was represented in a human form, in a posture not very decent, signifying his generative and nutritive faculty. His living image was the bull. The image of ISIS, usually in the form of a woman, with cow's horns on her head.'* CALMET also says: 'ASTARTE was the same as the ISIS of Egypt; and again quoting JEROME, who in several places translated the name ASTARTE by PRIAPUS.'

"In reference to the *indecent* object alluded to as being worshipped by the Assyrians, it is well known that the Hindoos do the same thing. The *lingam* (*Priapus*) in the Hindoo temple of *Sedambarem* is supposed to have sprung from the earth of itself; and its foundation is believed to be in the lower world.†

"As it respects OSIRIS, it is more than probable that he, in his 'posture, generative and nutritive faculties,' was the same as the SÍVA of the Hindoos. The bull was sacred to the former, and also to the latter. ISIS being represented with cow's horns, finds a parallel in SÍVA or his wife, with the crescent moon fixed on the head.

"In conclusion, whether we look at the corresponding traits of character in MOLOCH and KALI; in BÁAL-PEOR and the CHIUN of AMOS; at the mutual assumption of either sex by SÍVA and his partner; at the term *Mother* being applied to the latter, and also to the SUCCOTH-BENOTH (ASTARTE or MYLITTA) of the Assyrian, Phœnician, Jewish, and other nations; at the cow's horns (so called) of Assyria, and the crescent of India; at the young virgins who made a sacrifice of chastity to the SUCCOTH-BENOTH of antiquity, and to the

* *Universal History.*

† BUCKINGHAM says, in his *Travels in Mesopotamia*, vol. ii. p. 406., of some antiques he saw taken from the ruins of Babylon! — "The larger antiques comprehended a figure in brass, embracing a large LINGAM between its knees, precisely in the style of the Hindú representation of that emblem." He mentions also, in another place, "The Indian figure of a man, with a painted bonnet, and beard, embracing the LINGAM."

May not the circumstances mentioned in Gen. ix. 23. have been the origin of this worship?

consort of the Oriental Síva; at the *use* made of the regular female votaries of both systems; at their mutual assumption, on certain occasions, of the male attire; at the lion, as belonging to the goddess of Assyria, and also to her of India; to the festival of Shach or Sáca, and that of Satti or Sakti in reference to the lascivious way in which it was conducted, and the peculiar garments worn on that occasion; at the term Salambo being the name of the one goddess, and also of the other; at its true meaning, in reference to a mountain where they mutually dwelt; at the Báal-peor of Assyria, and the Israelites; and the Osiris of Egypt, the Φαλλὸς of the Greeks, the Priapus of the Romans, and the Lingam of the Hindoos (worshipped now in the temples* of the East); we see some of the most striking coincidences, which never could have been the result of any thing but the identity of their origin."

Looking, therefore, at the primitive locality of the present human family; at the five books of Moses! at the book of Joshua! of Judges! of Ruth! and the Psalms! and Isaiah! and Jeremiah! and Ezekiel! and Daniel! and Jonah! and the minor prophets; viewing the remarkable identity of the two leading deities (male or female) of the Assyrians, the Egyptians, the Jews, the Hindoos, the Greeks, and Romans; we may surely expect to meet with many vivid illustrations of the sacred volume in the languages, customs, and superstitions of the East.

On some subjects I have written with considerable plainness; but, for prudential reasons, have been obliged to conceal the worst. Would that the whole could be safely disclosed! then would the people of these realms arise from their lethargy, and cry for the *spiritual* and mental emancipation of

* In the *Universal History*, it is said of a temple in Egypt: "Near the temple was a lake, in the midst of which stood a stone altar; and every day, many people swam to the altar in the midst of the lake, to perform their devotions." This is a correct description of vast numbers of Hindoo temples, and of the *way* in which men go to the stone altar in the middle of the tank, to perform their devotions.

the Oriental slave. The time has gone by for the flippant philosophers of France and England to talk about the "virtuous Hindoo and his venerable system of ethics;" we have looked into the vile arcana, and dragged (so far as we dare) the monster to the light. Great Britain has acted nobly to the West; she has laid a train for the destruction of slavery and vice in her own and other STATES! her story will find a place in the literature of every nation; her fame will have an echo in every age and clime; but let her now look at the East! and say, has she not there the most glorious field for her benevolent, her spiritual! achievements?

As to the *origin* of the various resemblances found in this volume, I am free to confess I do not think they have been derived from the written word of our Scriptures, but from oral communications; and that they have been moulded into their present shape by the political and theological notions of the people by whom they were received.

It has been my object as much as possible to avoid controversy; hence I have left the reader to compare this with other commentaries; and doubt not, in general, he will be led to right conclusions.

Some of the articles are, perhaps, too brief, but no STUDENT will be long without ascertaining the meaning.

In very many instances I preserve the Tamul idiom, but in general have distinguished it by inverted commas; there are, however, some sentences without that distinction, which may lead the reader to suppose they are my own composition, when they are nothing more than the literal rendering of an Eastern phrase. I am conscious that my English is not always so pure and national as it ought to be; but my numerous years of absence and foreign associations must be my apology.

Should Providence again take me to those distant regions, I shall, at all convenient opportunities, pursue the same course, and doubt not to make many additional discoveries to instruct and interest my own mind.

If it be laudable in a great nation to expend thousands in the exploring of unknown regions, in tracing out the course or source of a river, or the limits of a sea; how much more so to illustrate that book which refers to the regions beyond, — to that bourn whence no traveller returns! It is true that all those doctrines which relate to our present and future happiness are sufficiently comprehensive; but is the intelligent, the immortal mind of man to be satisfied with that, when the rest is within his grasp? Man has ransacked and delved into the crumbling remains of antiquity: he has sailed through rivers and seas "unknown to song;" he has become "the inhabitant of every clime;" his ambitious soul has ventured all for the breath of fame: and is this fair, this glorious field, so worthy of all his loftier powers, to remain comparatively unexplored? Happy shall I be, if in accordance with the wishes of the society to which I have the honour to belong, to be employed in this sublime pursuit: and happy shall I be to render up my breath in illustrating that volume which has been my solace and delight in sorrow's darkest hour.

Now "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

JOSEPH ROBERTS.

Faversham, Kent,
January, 1835.

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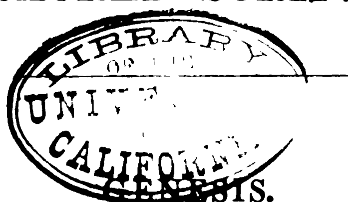
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ILLUSTRATIONS

OF

THE SACRED SCRIPTURES.



GENESIS.

CHAP. I. Verse 20. — "The moving creature that hath LIFE."

THE Hebrew has for *life*, soul; and the Orientals believe that the *vital* principle in animals will never die; and when the life or soul has departed from one body, it is said to enter into and to animate some other body.

II. 7. — "The Lord God formed man of the dust of the ground, and *breathed into his nostrils the breath of life*; and man became a living *soul*.

Those of the Easura faith believe that Sattee produced Siva and his goddess; Vishnoo and Lechimy; also Brahma, and the goddess Sarusuvathe: but that all *souls* come from Brahma.

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8. — "The Lord God planted a garden eastward in Eden."

It may be of but little importance to us, at this day, to

know where the garden of Eden was situated; and, perhaps, it is now impossible to identify its site. Some have fixed it in China; others in Arabia, or Palestine: some have said it was on the banks of the Ganges; and others, in the island of Ceylon. The word *Paradise*, by which it is generally designated, is not Greek, but signifies, according to Dr. Clarke, in Arabic, a *garden*, a *vineyard*, and also the *place of the blessed*. It is a well-known fact, that, by all the inhabitants of the East, Ceylon is considered one of the most sacred spots on earth; and the Arabians and Persians believe it was *the Paradise*. Though the names Adam's bridge and Adam's peak, may not stamp with certainty the traditions concerning it; yet they show at least what has been, and still is, the popular opinion. It is, however, only fair to infer that the site chosen for the "place of the blessed," would be the most eligible that could be fixed on, not only in relation to the other parts of our globe, but also to universal nature; as its climate and productions would, in a great measure, depend on this. It is therefore as probable that it would be situated near to the Equator, as in any other place; for, after all deductions for the devastations made either by the fall, or the flood; the fairy scenes that there break upon our view; the profuse and unaided gifts of nature, joined with the fewness of the wants of the inhabitants, may lead us to conclude that we have found out as probable a spot for the abode of the first happy pair, as can any where else be pointed out.

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16. — "Of every tree in the garden thou mayest freely eat."

The margin reads, "eating thou shalt eat;" and this is truly Oriental. Does a man who is under the care of a physician, feel doubtful whether or not he ought to eat some kind of food, which has been recommended to him; and does he ask, "Shall I partake of this? Should it be approved of by the physician, he will reply, "Fear not; *Posikavea, posikalăm*, — Eating you may eat."

18. — "It is not good that the man should be alone."

In the book called the Scanda Purana *, it is said, "By marrying a woman of a superior disposition, charity is promoted, penance is maintained, felicity in the celestial world is secured; the happiness of this world is acquired: and there is nothing difficult to obtain."

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18. — "An *help meet* for him."

This is the polite way of speaking of a wife in the East, though it must be confessed that they associate with this term too much of the idea of a servant. Does an aged person advise a young friend to get married; he will not say, "Seek for a wife," but "Try to procure a *thunive*, a help meet." A man who repines at his single state, says, "I have not any female *help* in my house." A widower says, "Ah! my children, I have now no female *help*." A man, wishing to say something to his wife, will address her as follows: "My *help meet*, hear what I am going to say." It is worthy of observation, that the margin has for *help meet*, "as before him;" and this gives a proper view of her condition, for she literally has to *stand before* her husband to serve him on all occasions, and especially when he takes his food; she being then his servant. Say to a woman, "Leave thy husband!" she will reply, "No, no; I will *stand before* him."

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20. — "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."

"It is well known, that the names affixed to the different animals, in Scripture, always express some prominent feature

* The Scanda Purana is one of the most sacred works of the Hindoos, and is regularly read through once a year in the temples of Siva. It contains some most curious allusions to, and illustrations of, antiquity, and may have been written about 1500 years ago, though it professes to detail events which occurred many thousands of years ago. It is now in course of translation for the Royal Asiatic Society.

and essential characteristic of the creature to which they are applied." — *Dr. A. Clarke.*

It is an interesting fact, that nearly all the animals among the Hindoos, have names given to them, which either allude to their shape, or their habits. Hence, the Horse is called the "thought," which means he is as quick as thought. Also, the "leaping one;" "the learned or trained one;" "he who causes dimness," *i. e.* by swiftness; "the mad one;" "the runner in circles;" "he with the mane;" "the triangle face;" "the hot one;" "the shot arrow;" "the driver of the wind;" "the driven swiftness."

The Lion is called, "the king of beasts;" "the victorious one;" "he with claws." The Tiger is, "the springer;" "the spotted one;" "the beautiful one." The Elephant, "the mountain with hands;" "the slothful one;" "the roarer;" "he whose mouth hangs down;' "the tusker;" "he who drinks two ways" (through the trunk and mouth); "the warrior;" "he whose hands has a hole in it" (alluding to the proboscis); when in love, "the mad one;" "he with the large foot;" "the pie-bald one."* The Ox, or Cow — in youth, "the happy one." Mādu, "the teated one." The Cat, "tiger of the house;" "the sleeper." The Dog is, "he who lives by the scent;" "he who vomits;" "the hero;' "the idle one." The Sheep is named, "the timid one;" "the leaper." The Alligator is called, "he who conceals himself;" "he who comes from eggs." The Bear, "the triangle stepped one." The Monkey, "the thief!" "he who never dies†;" "he who lives in the branches." The Hog, "he who dwells in the forest;" "the hot one;" "the angry;" "the tusked one;" "the ground tearer." The Jackal, "he of tricks, or cunning;" "the envious one." The Turtle, "the stone-bodied

* These animals are sometimes thus marked. In travelling through the Batticaloa district, in 1821, I saw one of that description. He was feeding in the long grass; and after giving a look at me and my companions, he resumed his employment.

† The natives believe that, except when killed by man or some animal, the monkey never dies.

one;" "he who comes from eggs;" "he who conceals his members." The Ass, "he with the large mouth." The Deer, "the small mouthed one."

Birds are generally called, "the sickness faced ones" (meaning the sickness of birds generally appears first in the face or head); "those who come from eggs." The Arrows, "the givers of omens." The Crow is, "the receiver of offerings" (alluding to those who fast on the Saturday in honour of Sanne Saturn, who give part of their rice to the crows). The Kā-Kā, "he with the iron beak." The Peacock, "he whose riches or pleasures are in feathers." The Eagle, "he who flies aloft;" "the flesh eater." The Pigeon, "the stone eater." The Serpent, "he who walks on his belly;" "the secret one;" "he of tricks;" "he who fears a noise;" "he who has a jacket" (alluding to his slipping off the skin); "he who has eyes for ears, or he who hears by his eyes;" "the coiled one;" "the circle."

23.—"She shall be called WOMAN."

The term WOMAN in the original is the feminine form of the term translated *man*, and may properly be defined *she-man;* and it is a striking coincidence, that, in the Tamul language, *manuthan* is man, but *manuthe* is woman, or female man; the *e* being the feminine termination.

III. 4.—"The serpent said unto the woman, Ye shall not surely die."

Every fact which casts light on the history of the serpent as the agent of our fall, whether derived from its own habits, or from Eastern story, must be exceedingly interesting. If that creature was the medium through which sin and misery entered into the world; is it not probable that, amongst a people possessing such ancient literature, of such curious and romantic habits, some references to that great event would be preserved? Accordingly, we find in their books, superstitions, and sayings, strong allusions to that fact.

The following is principally taken from an ancient work called *Brahma-Uttaa Kāndam.* The gods in the most remote antiquity were subject to death, which in order to prevent, they resolved to make *Amuthum* (*i. e.* ambrosia), by the eating of which they might gain immortality. They therefore went with great sprightliness to their work. The sea of milk was the churn, a mountain was the churning stick; and the large serpent called *Vāsuke,* was the rope which whirled it round. The gods commenced their operations, but the *serpent,* by being thus pulled in contrary directions, became sick, and vomited poison into the ambrosia. They all then became greatly alarmed, as their hopes of immortality were destroyed. The body of Vishnoo became black from the heat, and they ran off with the greatest consternation. They then made their prayers to Siva, the supreme, that this terrible evil might be removed; and he complied with their request, by drinking up the poison. From which time he has always been known by the name of the " azure necked one," because the colour of the poison always remained in his neck, as a sign of what he had done. The gods then joyfully partook of the ambrosia, and gained immortality.

Amongst the gods there were two giants in disguise, who also began to eat the ambrosia: but the sun and moon, seeing them, gave the signal to the gods; and Vishnoo struck off their heads: but the ambrosia having gone down as far as the neck, that part could not be destroyed. The heads thus severed, they assumed the form of serpents: the one was called *Irāku,* which was black in colour; the name of the other was *Keathu,* which was red. They then, in revenge, seized the sun and the moon, which caused them to be eclipsed.*

In former times, the serpent, and other animals, are believed to have had the gift of speech, and many instances are on record where their conversations are given. Thus, the great

* This by the Hindoos, at this day, is believed to be the true cause of an eclipse.

serpent called *Aathe Sealshan*, when he had seized the *Manthara-Mountain*, said to the god of wind, who was trying to blow him away, "I am greater than thou."

A king called Aruchanan once set fire to the jungle; when a serpent which was there, took its young one in its mouth, and flew away. The king saw this, and shot the mother with his bow and arrow; but the young one then flew off, and cried aloud "Who is the enemy of Aruchanan? who is the enemy of Aruchanan?" The king, called Kannan, replied, "I am the enemy:" from which time the young serpent became his arrow, and by it was destroyed the king Aruchanan.

The god Siva is described as wearing serpents round his neck, as an ornament. Vishnoo reclines upon the serpent, Aathe Sealshan, as his couch. Nine large serpents are believed to assist in supporting the world. Temples are erected to the serpent Cobra Capella, and there these reptiles are regularly fed and worshipped.* No heathen would kill one of that description, though it had destroyed his own child. The Vireyan serpent eats dust.

The Hindoos believe, that though the Brahminy kite is the enemy of all serpents, it dares not to attack the Capella, because the latter once went with a complaint to Vishnoo, saying, "O Swamy, the kite is always striving to kill me; therefore take me under your protection." The god then put two marks upon it; and when the kite sees them, he passes away.

In a Tamul verse, the serpent is called a "creature of deep searchings and great secrecy." Thus, it is a proverb, when a man acts with such cunning as to elude the observation of others, "Pāmbu Pāmbin Kāl Areyum;" *i.e.* the serpent knows its own feet: meaning, no other is acquainted with its ways. A wicked man is called "the seed of the serpent," and he who is rapid in the accomplishment of his vile purposes, is called "the serpent-eyed one."

* Since writing the above, Mr. Murray has brought to my notice an ingenious work, entitled "The Worship of the Serpent," by the Rev. John Bathurst Dean, M.A. F.S.A.

5.—"In the day ye eat thereof."

In the heaven of Indran, there is a tree called *Kat-Paga-Veerutcham*, which sprang from the *Amutham* (ambrosia) which was churned by the gods. Those in the heavenly world, by eating of its fruit, have immortality and whatsoever they desire.

7.—"They sewed fig leaves together, and made themselves aprons." Margin, "things to gird about."

Children in the East do not, in general, wear any clothes till they are five or six years of age, except when they are taken out on a visit. But a piece of silver, copper, or lead, made into the exact form of a *leaf*, with the fibres and stalk curiously engraved thereon, hangs down in front, having a string attached to it, which goes round the loins.

15.—"Thou shalt bruise his *heel*."

Thus was the serpent to injure the seed of the woman. The *heel* was the part to be wounded, which conveys the idea of being FOLLOWED for that purpose. It is a remarkable fact, that the HEEL in the East *is the part* which is said to be wounded when a *treacherous* person, under the guise of friendship, has inflicted an injury on another. And the man who has thus perfidiously conducted himself is called a *kuthe, vettu, kiraven*, a heel-cutter. He who supplants or betrays another goes by the same name. Should a man have gained a situation which another tried to get; the disappointed person will say, "Ah! I will yet cut his heel," *i. e.* I will by some stratagem have him turned out. It is worthy of observation, that this title is only given to the man who has apparently been a friend.

The serpent affected to be the friend of the woman, but most perfidiously betrayed her. He went behind her for that purpose; and when she did not suspect his design, he bruised her *heel*, and that of her seed throughout all generations.

Judas also appeared to be the friend of Christ, but he "lifted up his *heel*," and thus showed himself to be the betrayer — the heel-cutter — of the Saviour.

It is said of Jacob, "his hand took hold on Esau's *heel;*" and Dr. A. Clarke says his name is from a word which signifies "to defraud, deceive, to supplant."

Dan was to be an "adder in the path, that biteth the horse *heels*," showing that by stratagem principally he should conquer his enemies. See Judges xviii., also xvi. xxvi. and xxxvi.

Job says, "Thou settest a print upon the *heels* of my feet." So that the treacherous people, or supplanters, might not find any difficulty in accusing and betraying him.

The Psalmist's "own familiar friend" lifted up his *heel* against him," and thus proved faithless to his professions of friendship. He also asks, in Psalm xlix. 5., "Wherefore should I fear in the days of evil, when the iniquity of my *heels* shall compass me about?" Bishops Horne and Lowth render this—"Why should I give way to fear and despondency in the time of my calamity, when the wickedness of my wealthy and powerful adversaries compasses me about to SUPPLANT and overthrow me?" Parkhurst says, "of my *heels*," "rather of my SUPPLANTERS; of those who endeavour to SUPPLANT me." He asks, why was he to be afraid of those wealthy adversaries who wished to betray him? — "God will redeem my soul."

Jeremiah says of the royal family and the inhabitants of Jerusalem, in consequence of their wickedness and their approaching calamities, "For the greatness of thine iniquity are —— thy *heels* made bare." Thus they were *uncovered*, so that their enemies might easily supplant them.

In view, then, of what the wily serpent inflicted on the *heels* of our first parents and their seed; also on Jesus Christ, the second Adam (through Judas), how literally was that fulfilled, "Thou shalt bruise his *heels;*" and how remarkably is the memory of the facts kept up in the East at this day!

16. — "Unto the woman he said, I will greatly multiply thy sorrow."

It is believed that the pains and sorrows of women in child-bearing are produced by the sins they had committed in a *former* state of existence. "Brahma created woman out of sin, which he had collected," and being thus formed, it is believed she must have misery. Thus, one of the great evils of the metempsychosis is, that a man, in consequence of his sins, may, in the next birth, be born a woman, in order to suffer the pains attendant on parturition for former transgressions. When a female suffers much, the people say, "Ah! how great must have been her sins in a former birth!"

In an ancient book, partly translated by the late Mr. Ellis of Madras, it is said (in respect to future births), "It is not easy to escape being born a woman."

IV. 3. — "And in *process of time* it came to pass." The margin * reads, "at the end of days;" and this is truly Oriental. "When the days are ended, I will fulfil my promise." "After those days are ended, I shall have peace." "When the days come round (in their circle), I will do that for you." "Cain brought of the fruit of the ground an offering unto the Lord."

What induced Cain to select that kind of offering for the Lord, we do not certainly know; but it is a fact, that in the Hindoo religion, also amongst the Budhists (who prevail, with some modifications, over a great part of the Chinese and Burmese empires, also in Japan), fruits in their ripe or unripe state, flowers, honey, roots, nuts, water, milk, boiled rice, cakes, oil, and perfumes, are offered to the gods.

* I would here observe, once for all, that I have gone regularly through the marginal readings, and have found, with few exceptions, that they literally agree with Eastern language in idiom and figure. In the course of this work, most of them will be illustrated; and I think few readers will doubt that they are the correct translations.

4. — "Brought of the firstlings of his flock."

The margin has, "sheep or goats;" and people in the East never speak of a flock without mentioning what is its kind.

7.— "If thou doest well, shalt thou not be accepted? and if thou doest not well, *sin lieth at the door.*"

D'Oyly and Mant interpret this, "Your sin will find you out." "Thy punishment is not far off." They also say sin may be rendered SIN-OFFERING; and several other Commentators take the same view, and think this is its true and only meaning. The victim proper for a sin-offering was lying at the door, and therefore was within his reach.

There are some who affect to smile at the idea of SIN lying at the door: it is, however, an Eastern figure. Ask a man who is unacquainted with Scripture, what he understands by sin lying at the threshold of the door; he will immediately speak of it as the guilt of some great crime which the owner had committed. A man accused of having murdered a child would be accosted in the following language:—"If you have done this, think not to escape; no! for sin will ever lie at your door: it will descend from generation to generation." To a man accused of having committed any other dreadful crime, it would be said, "Ah! if I had done it, do I not know sin would ever lie at my door?" The idea is Sin personified in the shape of some fierce animal crouched at the door. Its criminality and punishment remain.

If Cain had done well, would there not have been "the excellency" (see margin), but if not well, then sin, like a monster, was crouching at his door. Taking the other view of it, *seems* to amount to this; now, Cain, if thou doest well, that will be thy excellency, thou shalt be accepted: but if thou doest not well, it is a matter of no very great consequence, because there is a sin-offering at thy door.

God's design appears to have been to induce Cain to do well, by speaking of the reward of righteousness, and to make him afraid of doing evil, by showing him the punishment of sin.

13.—"My punishment is greater than I can bear." The margin has, "Mine iniquity is greater than —— be forgiven."

This form of speech is very common. Has a person committed a great crime; he will go to the offended individual, and piteously plead for mercy; and at intervals keep crying, "Ah! my guilt is too great to be forgiven. My hopes are gone."

14.—"Every one that findeth me shall slay me."

It has been tauntingly asked, How could every one slay Cain? Has a man escaped from prison; the people say, "Ah! *all* men will catch and bring that fellow back." Has a man committed murder; "Ah! *all* men will kill that murderer." This means, the feeling will be universal; all will desire to have that individual punished.

15.—"The Lord said unto him, Therefore, whosoever slayeth Cain."

When people speak to each other on important or solemn subjects, they do not always use the personal pronoun, but the name of the person addressed is mentioned, apparently, that *by-standers* may have no doubt as to the individual intended. Suppose two persons—the one called Muttoo, and the other Kandan—were disputing about something serious which had occurred. Muttoo would say, "It is well known to Kandan that I never made any such promise; but Kandan has brought false witnesses to swear that I did say so." Has Chinnan done something for another which he fears another party will resent; he goes to the person for whom the favour was performed, and states his apprehensions. But the favoured individual will say, "Fear not; for whosoever injures Chinnan, I will injure."

VI. 4.—"There were giants in the earth in those days; and also after that, when the sons of God came in unto

the daughters of men, and they bare children to them, the same became mighty men, which were of old."

The Hindoos say that giants were generated in the following manner:—Brahma, the god (he who was also called *Kāsipar*), had two daughters; the one called *Athe*, and the other called *Tithe*; from the former came the gods, but from the latter the giants. Those giants or demi-gods were "nine cubits in height, and performed the most astonishing works:" and such is the opinion of the people, that wherever there has been a great effort of nature, whether in an earthquake, or a volcano, they say it was produced by the giants.

But leaving these notions out of the question, it is a fact, that in some of the stupendous works of art which still remain, it is impossible to account for the way in which some of the ponderous masses of stone were brought together, as the people do not at this day possess any machines of sufficient power to remove them.

Another general opinion, in reference to the stature of man, is, that in every age he is becoming less; and will do so until he become a prey to the most insignificant animals.

17.—"Behold I, even I, do bring a flood of waters upon the earth."

That the Hindoos have an account of the deluge, all who are acquainted with Eastern literature must admit. The translations by Sir William Jones from the Bhagavat, and other authorities, fully settle the matter. In the first volume of the Asiatic Researches may be seen the opinions on this subject.

In a Tamul book, also, called *Bagavatham*, which, I doubt not, is translated from the Sanscrit book Bhagavat, it is said, that one called *Satyavāthan*, (*i. e.* the true-faced one) in the first age, which was called *Kreathā*, did one morning, after he arose, and after he had performed his ablutions and devotions,

go to the place of the god, Vishnoo, and said the *Treatha* age and the flood are now come: what advice do you give to me? Then Vishnoo took a lotus leaf, like unto his own navel, and placed Satyavathan thereon. After this, Vishnoo assumed the form of a fish, to support and steer the leaf. The flood came, and in three and three quarters *nāliki*, *i. e.* one hour and a half, the whole world was covered with water, and all living creatures were destroyed. When the waters were dried up, seven kinds of appearances (living creatures) came. In the third age, Satyavāthan was united to the navel of Vishnoo.

In that ancient book, the Scanda Purāna, it is said, "The town of Kānchu is celebrated, because, when the flood was upon the earth after the death of a Brahma (one of his deaths or incarnations), he, assuming the shape of a frog, escaped from the flood by catching hold of the branch of a mango-tree."

VII. 11.—"The *windows of heaven* were opened."

The margin has "the flood-gates of heaven were opened." In the East, when the rain falls in torrents, the people say, "the heavens are broken."

VIII. 13.—"Noah removed the covering of the ark."

The native vessels in India have not decks like those in Europe, but strong laths are put on, which are well tied together, and then thatched over with cocoa-nut leaves, which can be removed at any time without difficulty. It can scarcely be believed, that so slight a covering will be a defence from the rain and sea; but, generally speaking, it is so. Some of these vessels carry upwards of two hundred tons.

IX. 13.—"I do set my bow in the cloud."

The rainbow is the *bow* with which Indran, the king of

heaven, fought his foes. With it, having *lightning* for its string, he conquered the Assurs. Scandan, the son of Siva, was once injuring the holy mountains, by tearing up the forests, and destroying the animals; when the gods, hearing of his proceedings (not knowing he was the son of Siva), went and fought with him; but Scandan seized the *bow* of the king of heaven, and conquered them all.

A king once wrote to another sovereign, ordering him to deliver up the keys of his fortress: but the latter asked, "What! has he got the *bow* of the king of heaven?"

When preparations are making for a marriage, or any other feast, passers-by, on seeing the arrangements, say, "Ah! here is the rainbow!" meaning, there is something to follow.

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22. — "And Ham — saw the nakedness of his father."

Calmet says, "Ham or Cham חם, brown, swarthy, black, deep black." Dr. Hales says, "Ham signifies burnt or black."

The Tamul for Ham is *Cam*, and the Sanscrit is "Cham." Cama or Chama is the Hindoo god of love. Cama signifies "lechery, lasciviousness, an object of desire." This god is the author of all sensual desires. The most impure work in the East commences with an invocation to him. Vishnoo, by many Oriental scholars, is believed to be the same as Noah. *Cama* is the *son* of Vishnoo!

Whilst reading the following, keep in mind the meaning of his name, "burnt or black;" also the *object* of his visit. — Cama once went into the presence of Siva without permission, and that at the time when he was lost in divine contemplation. The intruder, wishing to excite *lascivious* feelings, let fly one of his arrows. The god, enraged, sent *fire* from his frontal eye, and *burnt* him to *ashes;* and ever after that he was invisible to all but his wife.

The regions of the *South* were appointed to Ham and his

posterity, and the *South* wind is the chariot of Chama or Cama. Job says (xxxvii. 17.), "Thy garments are warm by the *south* wind," and great virtues are attributed to it. "It brings heat to the body;" and many of the sages and kings, who wished to lead a chaste life, complained of its power. "It gives a clear voice, brings joy, and is good for marriages;" and it is a fact, that during the continuance of this wind, nearly all marriages are made.

Calmet and his editors believe that Ammon, or Hammon, was a deification of Ham.*

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29. — "The days of Noah were nine hundred and fifty years."

In asking the age of a child or a man, the enquiry is not how many years, but, "Days how many?" — In speaking of a man who will die soon — "Ah! in five years his *days* will be gone. That young man has grey hairs; to him how many days? he has seen twenty-six years."

X. 9. — "A mighty hunter before the Lord."

It is said of great heroes, also of those who are very zealous in their devotions, "they are mighty before the *gods!*"

XI. 7. — "Confound their language."

The people of the East have nothing which corresponds with the scriptural account of the confusion of tongues. They say there were originally eighteen languages; and it may be worth while to preserve their names. Arígam, A'runam, Ká-língam, Konísigam, Kāmapósum, Kónāgnum, Kosālam, Peesavāgam, Cíngaleese, Sínther, Chinese, Móorish, Teéra-vúdam, Tulāvam, Pappāram, Māthagam, Māradam, Pán-gam.

They also have eighteen kinds of books.

* See Deut. iv. 16. — Lingam.

XIII. 7.—"And there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle. 26. 20.—And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours."

How often have I been reminded of the strife of the herdmen of the Scriptures, by seeing, on a distant plain, a number of shepherds or husbandmen struggling together respecting some of the same causes which promoted strife in the patriarchal age.

The fields are not, as in England, enclosed by fences; there is simply a *ridge* which divides one from another. Hence the cattle belonging to one person find no difficulty in straying into the field of another, and the shepherds themselves have so little principle, that they gladly take advantage of it. Nothing is more common than for a man, when the sun has gone down, thus to injure his neighbour. The time when most disputes take place, is when the paddy, or rice, has been newly cut, as the grass left amongst the stubble is then long and green. The herdmen at that time become very tenacious, and woe to the ox, if within reach of stick or stone, until he shall get into his own field. Then the men of the other party start up on seeing their cattle beaten, and begin to swear, and declare how often the others have done the same thing. They now approach each other, vociferating the most opprobrious epithets: the hands swiftly move about in every direction; one pretends to take up a stone, or spits on the ground in token of contempt; and then comes the contest—the long hair is soon dishevelled, and the weaker fall beneath their antagonists. Then begins the beating, biting, and scratching, till in their cruel rage they have nearly destroyed some of the party. The next business is with the magistrate: all are clamorous for justice; and great must be his patience, and great his discernment, to find out the truth.

Another common cause of strife is that which took place between the herdmen of Gerar and those of Isaac. Water

is at all times very precious in the East, but especially in the *dry season;* as the tanks are then nearly exhausted, and what remains is scarcely fit for use. At that time recourse must be had to the wells; which are often made at the expense or labour of five, ten, or twenty people. Here, then, is the cause of contention. One man has numerous herds*; he gets there *first*, and almost exhausts the well; the others come, and, seeing what is done, begin the affray. But the most common cause of quarrel is when the owners of the well have to irrigate their lands from the same source. To prevent these contests, they have generally each an appointed time for watering their lands; or, it may be, that those who get there first, shall have the privilege: but where there is so little integrity, it is no wonder there should be so much strife.

XIV. 14.—"Servants born in his own house."

Abram had trained his three hundred and eighteen servants to arms, and with them he rescued his brother Lot, and brought back his "goods, and the women also, and the people."

To Englishmen it may appear strange that Abram should have so many servants, and that they were born in his own house. Many Hindoos in North Ceylon once possessed numbers of slaves, who were all born on their own grounds. I know a man who once had nearly one thousand of his fellow creatures. Not that they always worked for him, or were dependent upon him; they were the descendants of his slaves, and were, in the strongest sense of the word, his vassals. Neither were they descended from men of other nations, but from Hindoos only; and some of them from the same caste as their master.

17.—"The king of Sodom went out to meet him."

The conduct of this king, of Abraham, of Lot, of Saul, of the father of the prodigal, and of many others, is beautifully

* A man in the Wanny has more than nine hundred buffaloes.

illustrated by the manners of the East, at this day. Not to *meet* a friend, or an expected guest, would be considered as rude in the extreme. So soon as the host hears of the approach of his visitant, he and his attendants go forth in courtly style; and when they *meet* him, the host addresses him, "Ah! this is a happy day for me; by your favour I am found in health." He will then, perhaps, put his arm round his waist, or gently tap him on the shoulder, as they proceed towards the house. When at the door, he again makes his bow, and politely ushers him in; and the rest joyfully follow, congratulating each other on the happy meeting.

22.—"I have lift up mine hand unto the Lord the Most High God."

To lift up the right hand with the fingers towards heaven is equivalent to an oath. Hence Dr. Boothroyd has rendered the passage, "I *swear* to Jehovah." To lift up the hand in confirmation of any thing is considered a most sacred way of swearing. In Isaiah lxii. 8. it is written, "The Lord hath sworn by his *right* hand." It is an interesting fact that many of the images of the gods of the heathen have the *right* hand lifted up, which, to the understanding of the people, says, "*I am God; I am truth; I myself; I am. Fear not.*" *

Does a man make a solemn promise, and should the person to whom it is made express a doubt; he will say, "*Lift up your hand;*" which means, swear that you will perform it.

In the month of December, when evil spirits are believed to roam about, the people *dip their hands* in a strong solution of lime, and then strike the door or walls of their dwellings; the impression indicates that the inmates are under the protection of God: they are true; it is confirmed by an oath.

* In Orme's History of Hindostan, vol. i. 348., mention is made of a letter directed to Mahomed Issoof, by the Regent of Mysore, "sealed with his seal of signature; and on the back was stamped the print of a hand, —a form, with the Mysoreans, equivalent to an oath."

23.—"I will not take from a thread even to a shoe latchet."

This may refer to the red *thread* worn round the neck or the arm, and which binds on the amulet; or the *string* with which females tie up the hair. The latchet I suppose to mean the *thong* of the sandal, which goes over the top of the foot, and betwixt the great and little toes. It is proverbial to say, should a man be accused of taking away some valuable article which belongs to another, "I have not taken away even a piece of the *thong* of your worn-out sandals."

XV. 17, 18.—"A burning lamp that passed between those pieces,"——"In the same day the Lord made a covenant with Abram."

Several eminent critics believe the *lamp of fire* was an emblem of the Divine presence, and that it *ratified* the covenant with Abram.

It is an interesting fact, that the burning *lamp* or *fire* is still used in the East in *confirmation* of a covenant. Should a person in the evening make a solemn promise to perform something for another, and should the latter doubt his word, the former will say, pointing to the *flame* of the lamp, "That is the *witness*." On occasions of greater importance, when two or more join in a covenant, should the fidelity of any be questioned, they will say, "We invoke the lamp of the Temple" (as a witness). When an agreement of this kind has been broken, it will be said, "Who would have thought this? for the *lamp* of the Temple was invoked."

That *fire* was a symbol of the Divine presence, no one acquainted with the sacred Scriptures can deny; and in the literature and customs of the East, the same thing is still asserted. In the ancient writings, where the marriages of the gods and demigods are described, it is always said the ceremony was performed in the presence of the god of *fire*. He was the witness. But it is also a general practice, at the celebration of respectable marriages at this day, to have a *fire* as a *witness* of the transaction. It is made of the wood

of the *Mango*-tree, or the *Aal* or *Arasu*, or *Panne* or *Palāsu*. The fire being kindled in the centre of the room, the young couple sit on stools; but when the Brahmin begins to repeat the incantations, they arise, and the bridegroom puts the little finger of his left hand round the little finger of the right hand of the bride, and they walk round the fire three times from left to right. "*Fire* is the witness of their covenant; and if they break it, *fire* will be their *destruction*."

In the Scanda Purāna, the father of the virgin who was to be married to the son of the Rishi, said to him, "Call your son, that I may give to him my daughter in the presence of the *god of fire*, that he may be the witness;" that being done, "Usteyār gave his daughter Verunte in marriage, the *fire* being the *witness*."

XVI. 2.—"Obtain children by her." The Hebrew has "Be builded by her."

When a wife has been for some time considered steril, should she have a child, she is said to be making her house new, or rather, she has caused the house to be newly *built*. When a man marries, "he is making a *new house*."

XVIII. 1.—"And he sat in the tent door in the heat of the day."

Often has my mind reverted to the scene of the good old patriarch sitting in the door of his tent in the heat of the day. When the sun is at the meridian, the wind often becomes softer, and the heat more oppressive; and then may be seen the people seated in the *doors* of their *huts*, to inhale the breezes, and to let them blow on their almost naked bodies.

2.—"He lift up his eyes, and looked."

To *lift* up the eyes does not mean to look *upwards*, but to look directly *at* an object, and that earnestly. A man coming from the jungle might say, "As I came this morning, I *lifted* up my eyes, and behold, I saw three elephants." "Have

you seen any thing to-day in your travels?"—"I have not lifted up my eyes." "I do not see the thing you sent me for, sir." —"Just *lift* up your eyes, and you will soon find it."

4.—"Let a little water, I pray you, be fetched, and wash your feet."

How often, in passing through a village, may we see this grateful office performed for the weary traveller! As the people neither wear shoes nor stockings, and as the sandal is principally for the defence of the *sole* of the foot, the upper part soon becomes dirty. Under these circumstances, to have the feet and ankles washed is very refreshing, and is considered a necessary part of Eastern hospitality.

The service is always performed by servants. (John xiii. 14.)

27.—"Am but dust."

Such was the language of Abraham before the Lord. A poor man pleading for mercy, or speaking of his own littleness, says, "Ah! my Lord, I am but *man* (*i.e.* dust) before you." Has a man been greatly despised, he says, "I am accounted as dust."

XIX. 19.—"Thy servant hath found grace in thy sight."

Nothing can be more common than this form of speech. Has a man been pleading with another and succeeded in his request, he will say, "Ah! since I have found favour in your sight, let me mention another thing." "My lord, had I not found favour in your sight, who would have helped me?" "Happy is the man who finds grace in your sight!"

26.—"His wife looked back from behind him."

"From behind him." This *seems* to imply that she was following her husband, as is the custom at this day.

When men, or women, leave their house, they never *look back*, as "it would be very unfortunate." Should a husband have left any thing which his wife knows he will require, she will not call on him to turn or look back; but will either take

the article herself, or send it by another. Should a man have to *look back* on some great emergency, he will not then proceed on the business he was about to transact. When a person goes along the road (especially in the evening), he will take great care not to *look back*, "because the evil spirits would assuredly seize him." When they go on a journey, they will not look behind, though the palankeen, or bandy, should be close upon them; they step a little on one side, and then look at you. Should a person have to leave the house of a friend after sunset, he will be advised in going home not to *look back*: "as much as possible keep your eyes closed; *fear not*." Has a person made an offering to the evil spirits, he must take particular care, when he leaves the place, not to *look back*. A female known to me is believed to have got her crooked neck by *looking back*. Such observations as the following may be often heard in private conversation. "Have you heard that *Comăran* is very ill?" — "No, what is the matter with him?" — "Matter; why he has *looked back*, and the evil spirit has caught him."

XX. 15. — "Dwell where it pleaseth thee." The margin reads, "good in thine eyes."

Ask a man, What are you going to do? The reply will often be, "What is *good* in my eyes." "Whither are you going?"—"Where it is *good* in mine eyes." "I wish you would perform that for me."—"It is not *good* in mine eyes."

16.—"A covering of the eyes unto all that are with thee."

Dr. Boothroyd translates this passage, "I have given to thy brother a thousand pieces of silver, to purchase veils for thee and for all who are with thee."

The English notion of an Eastern veil is, that it is merely used to cover or conceal the face; but this is not all, as it serves also for a garment.

The object of Abimelech appears to have been to purchase that garment which a woman throws over her head. It is called *Mukādu*, because it serves also to cover the face. It is considered to be a great charity to give garments of that description, and rich men often purchase large quantities for that purpose. A husband will say to his wife, when he wants her to do any thing which is arduous, "Ah! the apple of my eye, only do this, and I will give thee a gold (*Mukādu*) veil."

XXI. 6.—"God hath made me to laugh."

A woman advanced in years, under the *same circumstances*, would make a similar observation: "I am made to *laugh*." But this figure of speech is also used on any *wonderful* occasion. Has a man gained any thing he did not expect, he will ask, "What is this? I am made to *laugh*." Has a person lost any thing which the moment before he had in his hand, he says, "I am made to laugh." Has he obtained health, or honour, or wealth, or a wife, or a *child*, it is said, "He is made to laugh." "Ah, his mouth is now full of *laughter*; his mouth cannot contain all that laughter." (Ps. cxxvi. 2.)

8.—"Abraham made a great feast the same day that Isaac was weaned."

When the time has come to wean a child, a *fortunate* day is looked for, and the event is accompanied with feasting and religious ceremonies. Rice is given to the child in a formal way, and the relations are invited to join in the *festivities*.

For almost every event of life the Hindoos have a fixed rule from which they seldom deviate. They *wean* a female child within the year, "because, if they did not, it would become steril;" but boys are often allowed the breast till they are three years of age.*

9.—"The son of Hagar —— which she had born unto Abraham."

* It is a curious fact, that a cow, having a female calf, is milked after one week; but after a male, not till one month.

It is not uncommon for a man of property to keep a concubine in the *same* house with his wife: and, strange as it may appear, it is sometimes at the wife's *request*.* Perhaps she has not had any children, or they may have died, and they both wish to have one, to perform their funeral ceremonies. By the laws of *Menu*, should a wife, during the first eight years of her marriage, prove unfruitful; or should the children she has borne be all dead in the tenth year after marriage; or should she have a daughter *only* in the eleventh year; he may, without her consent, put her away, and take a concubine into the house. He must, however, continue to support her.

16.—"A good way off; as it were a bow-shot."

This is a common figure of speech in their ancient writings, "The distance of an *arrow*.—So far as the arrow flies." The common way of measuring a short distance is to say, "It is a *call* off," *i. e.* so far as a man's voice can reach. "How far is he off?" "O, not more than three *calls*," *i. e.* were three men stationed within the reach of each other's voices, the voice of the one farthest off would reach to that distance.

21.—"And his mother took him a wife."

When a father dies, the mother begins to look out for a wife for her son, though he may be very young; and her arrangements will generally be acceded to.

XXII. 2.—"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there."

In the book called Arupattu-Moovaa Kathi, is the following account:—In the village of Tiru-Chang-Kātang, lived a man named Siru-Tondan. He was exceedingly benevolent, and never would eat his food until he had called the holy Pandārams to partake of it. One day he went out, as usual, to invite them to his repast; but for some time could not find one.

* I know a couple with whom this occurred, and the wife delights in nursing and bringing up the offspring of her husband's concubine.

At last, Siva (the god) appeared as a Pandāram, and offered to accompany him, stating however, "that his curry must be made of a child of twelve years of age, who is the *only* son of his mother." The father was to seize and hold the child, and the mother was to cut it up and prepare it. "Then," said he, "I will eat." The curry was prepared, and brought before the Pandāram, but he would not partake of it. He then restored the son to life again, and the parents knew it was not a Pandāram. The god then blessed them for their faithfulness, and vanished out of their sight.

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5. — "I and the lad will go —— and come again."

The people of the East never say, as those of England, when taking leave, "*I go*," or "I am going," but "I go and *return*." *Naan Poy Varrukerain.*

XXIII. 7. — "Abraham stood up and bowed himself to the people of the land."

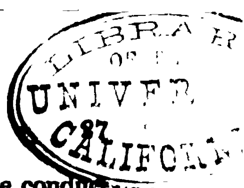
The politeness of Abraham may be seen exemplified amongst the highest and the lowest of the people of the East: in this respect, nature seems to have done for them, what art has done for others. With what grace do all classes bow on receiving a favour, or in paying their respects to a superior! Sometimes they bow down *to the ground*; at other times they put their hands on their *bosoms*, and gently incline the head; they also put the right hand on the *face* in a longitudinal position; and sometimes give a long and graceful sweep with the *right hand*, from the *forehead* to the *ground*.

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15. — "My lord, hearken unto me, the land is worth four hundred shekels of silver."

Respectable people are always saluted with the dignified title "*My lord*;" hence English gentlemen, on their arrival, are apt to suppose they are taken for those of very high rank.

The man of whom Abraham offered to purchase Machpelah, affected to give the land. "Nay, my *lord*, hear me,



the field I give thee." And this fully agrees with the conduct of those, who are requested to dispose of a thing to a person of superior rank. Let the latter go and ask the price, and the owner will say, "My *lord*, it will be a great favour if you will take it." "Ah, let me have that pleasure, my *lord*." Should the possessor believe he will one day need a favour from the great man, nothing will induce him to sell the article, and he will take good care (through the servants or a friend) it shall soon be in his house. Should he, however, have no expectation of favour in future, he will say as Ephron, "The thing is worth so much; your pleasure, my *lord*."

XXIV. 11.—"The time that women go out to draw water."

It is the work of *females* in the East to draw water both morning and evening; and they may be seen going in groups to the wells, with their vessels on the hip or the shoulder. In the morning they talk about the events of the past night, and in the evening about those of the day: many a time would the story of Abraham's servant and Rebekah, the daughter of Bethuel, be repeated by the women of Mesopotamia in their visits to the well.

47.—"And I put the earring upon her face."

Nothing is more common than for heathen females to have a ring in the nose; and this has led some to suppose, that the jewel here alluded to was put into that member, and not on the face. "I put a jewel on thy *forehead*," Ez. xv. 11. The margin has, for forehead, "nose."

It does not appear to be generally known, that there is an ornament which is worn by females in the East on the *forehead*. It is made of thin gold, and is studded with precious stones, and called *Pattam*, which signifies dignity. Thus, to tie on the *Pattam*, is to "invest with high dignity." *Patta-Istere* "is the name of the first lawful wife of the king." In the Sathur-

Agaraathe, this ornament is called "*the ornament of the forehead.*" *

57.—"Enquire at her mouth."

Do people wish to know the truth of any thing which has been reported of another, they say, "Let us go and enquire of his *mouth.*"—"Let us hear the *birth* of his *mouth.*" Do servants ask a favour of their mistress, she will say, "I know not what will be the birth of the master's *mouth;* I will *enquire* at his *mouth.*"

So the mother and brother of Rebekah enquired at the *mouth* of the damsel, whether she felt willing to go with the man. "And she said, I will go."

59.—"And they sent away Rebekah their sister, and her nurse."

How often have scenes like this led my mind to the patriarchal age! The daughter is about for the *first time* to leave the paternal roof: the servants are all in confusion; each refers to things long gone by, each wishes to do something to attract the attention of his young mistress. One says, "Ah! do not forget him who nursed you when an infant:" another, "How often did I bring you the beautiful lotus from the distant tank! Did I not always conceal your faults?"

The mother comes to take leave. She weeps, and tenderly embraces her, saying, "My daughter, I shall see you no more;—Forget not your mother." The brother enfolds his sister in his arms, and promises soon to come and see her. The father is absorbed in thought, and is only aroused by the sobs of the party. He then affectionately embraces

* Tyerman and Bennet say of a bride they saw in China, "Her head-dress sparkled with jewels, and was most elegantly beaded with rows of pearls encircling it like a coronet; from which a brilliant angular ornament hung over her forehead, and between her eyebrows."—Vol. ii. 265. I find, since my *return* to England, *this ornament* is worn by ladies at home.

his daughter, and tells her not to fear. The female domestics must each *smell* of the poor girl, and the men touch her feet.

As Rebekah had her *nurse* to accompany her, so, at *this* day, the *Aya* (the *nurse*) who has from infancy brought up the bride, goes with her to the new scene. She is her adviser, her assistant, and friend; and to her will she tell all her hopes, and all her fears.

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60. — "They blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions."

From the numerous instances which are recorded in the Scriptures, of those who were aged, or holy, giving their *blessing*, may be seen the importance which was attached to such benedictions. Has a son, or a daughter, to leave a father, an aged friend, or a priest, a *blessing* is always given.

To be the mother of a numerous progeny is considered a great honour. Hence parents often say to their daughters, "Be thou the mother of *thousands*." Beggars, also, when relieved, say to the mistress of the house, "Ah! madam, *millions* will come from you."

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63. — "Isaac went out to *meditate* in the field." Margin, "to pray."

The Moormen always go out in the *evening* to repeat their *prayers*, and make their *prostrations*.

XXV. 6. — "Unto the sons of the concubines —— Abraham gave gifts, and sent them away from Isaac."

Just so here, the father gives *gifts* to the children his *concubines* have borne to him, and advises them to go to distant places, where they will be likely to live together in peace.

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18. — "He died." Heb. for died, has "fell."

This is a common way of speaking of those who are dead, "they have fallen." "Tamben *fell* last night," which means he died.

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21. — "Isaac intreated the Lord for his wife, because she was barren."

Under *similar* circumstances, the husband and the wife *fast* and *pray*, and make a vow before the temple, that, should their *desire* be granted, they will make certain gifts (specifying their kind), or they will repair the walls, or add a new wing to the temple; or that the child shall be dedicated to the deity of the place, and be called by the same name. Or they go to a distant temple which has obtained notoriety by granting the favours they require. I have heard of husbands and wives remaining for a *year* together at such sacred places, to gain the *desire* of their hearts!

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28. — "He did eat of his venison." Margin, "Venison was in his mouth."

Has a man been supported by another, and is it asked, "Why does Kandan love Muttoo?" the reply is, "Because Muttoo's rice *is in his mouth.*" "Why have you such a regard for that man?" — "Is not his rice *in my mouth?*"

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30. — "Feed me, I pray thee, with that same red pottage."

The people of the East are exceedingly fond of *pottage*, which they call *Kool.* It is something like gruel, and is made of various kinds of grain, which are first beaten in a mortar. The red pottage is made of *Kurakan*, and other grains, but is not superior to the other. For such a contemptible mess, then, did Esau sell his birthright.

When a man has sold his fields or gardens for an insignificant sum, the people say, "The fellow has sold his land for *pottage.*" Does a father give his daughter in marriage

to a low caste man, it is observed, "He has given her for *pottage*." Does a person by base means seek for some paltry enjoyment, it is said, "For one leaf* of *pottage*, he will do nine days' work." Has a learned man stooped to any thing which was not expected from him, it is said, "The learned one has fallen into the *pottage pot*." Has he given instruction or advice to others — "The Lizard † which gave warning to the people, has fallen into the *pottage pot*." Of a man in great poverty, it is remarked, "Alas! he cannot get *pottage*." A beggar asks, "Sir, will you give me a little *pottage*?" Does a man seek to acquire great things by small means — "He is trying to procure rubies by *pottage*." When a person greatly flatters another, it is common to say, "He praises him only for his *pottage*." Does a king greatly oppress his subjects, it is said, "He only governs for the *pottage*." Has an individual lost much money by trade — "The speculation has broken his *pottage pot*." Does a rich man threaten to ruin a poor man, the latter will ask, "Will the lightning strike my *pottage pot*?"

XXVI. 15. — "All the wells —— The Philistines had stopped them, and filled them with earth."

So these wretched creatures, when they hate a person, send their slaves in the night to *fill* up the poor man's *well*. Sometimes they throw in a dead serpent, or a crow, or a dog, to make the water *impure*.

XXVII. 17.—*She* gave the savoury meat."

Though a woman be very rich, it is considered *honourable* for her to prepare food for her husband, or any holy or great man. Such victuals are always preferred, and it is the greatest

* It is common to fold a large leaf so as to hold the pottage.

† The lizard is believed to be very ominous, and gives warning, by its chirping, of approaching good or evil. There is a science called the *palle-sâtteram*, *i.e.* the lizard science.

recommendation to say the *Amma* (*the lady*) prepared this.

27.—" He smelled the smell of his raiment —— The smell of my son is as the smell of a field."

The natives are universally fond of having their garments strongly perfumed: so much so, that Europeans can scarcely bear the smell. They use camphor, civet, sandal wood or sandal oil, and a great variety of strongly scented waters.

It is not common to *salute* as in England: they simply *smell* each other; and it is said that some people know their children by the smell. It is common for a mother or father to say, " Ah! child, thy *smell* is like the Sen-Paga-Poo." * The crown of the head is the principal place for *smelling*.

Of an amiable man, it is said, " How sweet is the *smell* of that man! the *smell* of his goodness is universal."

41.—" The days of mourning for my father are at hand."

When the father (or the mother) has become aged, the children say, " The day for the *lamentation* of our father is at hand." " The *sorrowful* time for our mother is fast approaching." If requested to go to another part of the country, the son will ask, " How can I go? the day of sorrow for my father is fast approaching." When the aged parents are seriously ill, it is said, " Ah! the days of *mourning* have come."

44.—" Tarry with him a few days, until thy brother's fury turn away." (See also Gen. xxxiii. 3.)

How exactly does this advice agree with that which is given under similar circumstances at this day! Any Tamul mother would have recommended the same thing as did Rebekah, and any son would have acted in the same way. See a person

* Michelia Champacca, a flower sacred to Chrisna, and which tips one of the arrows of *Cama*, the *Indian Cupid*.

who has deeply offended another he wishes to conciliate; he will for weeks and months keep entirely out of his way, and yet enquire of the servants and others if they ever hear the master mention his name. He will perhaps request a person to go (as if not sent by himself) and say, " How great is his distress! his sleep has departed from him, his food has become bitter, and his soul is withered." Should there be a slight hope of reconciliation, he enquires in what direction his offended friend will walk that day; and then he occupies a place where he must be seen. So soon as he can attract the attention of his superior, he puts his hand to his forehead, stoops to the ground as if touching his feet, to show submission. Should no notice be taken, he will go and " tarry a few days" longer, and again repeat the same humiliations, till he shall have gained his object.

XXVIII. 18.—" Set it up for a pillar, and poured oil upon the top of it."

At the consecration of an altar, or the lingam, ghee, *i. e.* clarified butter, is always (with other things) poured upon them.

XXIX. 1.—" Jacob went on his journey." The margin has " lifted up his feet;" which, in Eastern language, signifies to walk quickly—to reach out —to be in good earnest—not to hesitate.

Thus Jacob journeyed to the East, he lifted up his feet, and stretched forth in good earnest, having been greatly encouraged by the vision of the ladder, and the promise, " Thy seed shall be as the dust of the earth."

7.—" It is yet high day." Heb. " Yet the day is great."

Are people travelling through places where are wild beasts, those who are timid will keep troubling the party by saying, " Let us seek for a place of safety:" but the others reply, "Not yet;" for " the day is *great*." " Why should I be in such haste? the day is yet *great*." When tired of working, it is remarked,

"Why, the day is yet *great.*"—"Yes, yes, you manage to leave off while the day is yet *great.*"

14.—"Abode with him the space of a month." The Margin has this (also in many other places), "Month of days."

So it is still said, "How long have you been performing this penance?"—"A month of time." "How long have you been performing your vows?"—"A year of time."

19.—"It is better that I give her to thee."

So said Laban, in reference to his daughter Rachel; and so say fathers in the East, under *similar* circumstances.

The whole affair is managed in a *business-like way*, without any thing like a consultation with the maiden. Her likes and dislikes are out of the question. The father understands the matter perfectly, and the mother is very knowing; therefore they manage the transaction.

This system, however, is the fruitful source of that *general* absence of domestic happiness which prevails there. She has, perhaps, never seen the man with whom she is to spend her days. He may be young; he may be aged; he may be repulsive or attractive. The whole is a lottery to her. Have the servants or others whispered to her something about the match; she will make her enquiries; but the result will never alter the arrangements: for though her soul abhor the thoughts of meeting him, yet it must be done.*

26.—"Laban said, It must not be so done in our country, to give the younger before the first-born."

* A fine native girl, belonging to the Wesleyan Society in Jaffna, was thus betrothed to a man whom she disliked. The parents pressed her to have the nuptials celebrated; but she positively declared she never would have him, and that she would for ever rather remain as she was. For a full year the parents and relations plied her, but to no purpose; and at last they were obliged to allow her to marry the man whom she loved, and who was also a member of the same society.

It has been said (and with much truth), that could Alexander re-visit India, he would find the same customs and manners that prevailed in his day. From age to age the fashions and usages are carefully and reverently adhered to.

When the eldest daughter is deformed, or blind, or deaf, or dumb, *then* the *younger* may be given first: but under other circumstances it would be disgraceful in the extreme. Should any one wish to *alter* the order of things, the answer of Laban is given.

Should a father, however, have a very advantageous offer for a younger daughter, he will exert all his powers to get off the elder; but until this can be accomplished, the younger will *not* be married.

Younger *brothers* are sometimes married first, but even this takes place but very seldom.

35.—" She called his name Judah," (Margin, " She called his name Praise,")—— " and left bearing." Heb. "stood from bearing."

Scriptural names have generally a meaning. Thus, Didymus means a twin; Boanerges, a son of thunder; and Peter, a stone.

The names of the Orientals have always a distinct meaning. Thus, Āni Muttoo, the precious pearl; Pun Amma, the golden lady; Perrya Amma, the great lady; Chinny Tamby, the little friend; Kanneyar, the gentleman for the eye. Vast numbers of their children are named after their gods.

" Stood from bearing." When a mother has ceased to bear children, should a person say it is not so, others will reply, " *She stood* from bearing at such a time."

XXX. 20.—" Now will my husband dwell with me, because I have borne him six sons."

Should it be reported of a husband, that he is going to forsake his wife, *after* she has borne him children, people will say, " She has borne him *sons;* he will never, never leave

her." To have children is a powerful tie upon a husband. Should she, however, not have any, he is almost certain to forsake her.

30.—"The Lord hath blessed thee since my coming." Heb. "at my foot."

By the labour of Jacob's *foot*, the cattle of Laban had increased into a multitude.

Of a man who has become rich by his own industry, it is said, "Ah! by the labour of his *feet* these treasures have been acquired." How have you gained this prosperity? "By the favour of the gods, and the labour of my *feet*." How is it the king is so prosperous? "By the labour of the *feet* of his ministers."

32.—"I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle—— of such shall be my hire."

It is the custom of some to give to their shepherds the *males* which are born for their wages; and, as a general thing, they have not any other reward. This mode of paying, however, applies only to flocks of sheep and goats.

XXXI. 2.—"The countenance of Laban—behold, it was not toward him as before." Heb. "as yesterday and the day before." See also marginal reading to Isa. xxx. 33. Of old, "from yesterday."

The latter form of speech is truly Oriental, and means time gone by. Has a person lost the friendship of another, he will say to him, "Thy face is not to me as yesterday and the day before." Is a man reduced in his circumstances, he says, "The face of God is not upon me as *yesterday and the day before*."

The future is spoken of as *to-day and to-morrow*. "His face will be upon me *to-day and to-morrow;*" which means, *always*. "I will love thee to-day and to-morrow." "Do you think of me?"—"Yes, to-day and to-morrow." "Modeliar, have you

heard that Tamban is trying to injure you?"—"Yes; and go tell him that neither to-day nor to-morrow will he succeed."

Our Saviour says, "Behold, I cast out devils, and I do cures to-day and to-morrow." A messenger came to inform him Herod would kill him; but this was his reply, intimating that the power could never be taken from him.

Jacob said to Laban, "My righteousness answers for me in time to come;" but the Hebrew has for this, "*to-morrow;*" his righteousness would be perpetual.

In Eastern language, therefore, "yesterday and the day before" signify time *past*; but "to-day and to-morrow" time to *come*. (See Ex. xiii. 14. Jos. iv. 6., also xxii. 24. margin.)

35.—Under similar circumstances, no one goes to the temple, or any religious ceremony.

38.—"The rams of thy flock have I not eaten."

The people of the East do not eat the females, except when steril. It would be considered folly and prodigality in the extreme to eat that which has the power of producing *more*. Hence the goats or kids which are brought for sale, are always males. The females, after they have done breeding, literally die of old age. Poets, in speaking of kings in the chase, always describe them as killing the bucks.

Jacob had not eaten the rams of the flock.

40.—"In the day the drought consumed me, and the frost by night."

Does a master reprove his servant for being idle, he will ask, "What can I do? the heat eats me up by day, and the cold eats me up by night: how can I gain strength? I am like the trees of the field: the sun is on my head by day, and the dew by night."

46.—"They took stones and made an heap, and they did eat there upon the heap."

Jacob and Laban here made a covenant, and ratified it by eating together on the heap of stones.

When people make a covenant, a white cloth is spread on the ground, and the parties eat thereon. Should one of the contracting parties have given offence, he is at the expense of the feast.

The ceremony of eating together in the way alluded to is observed in forming the marriage covenants.

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53. — "And Jacob sware by the fear of his father Isaac."

One of the most solemn oaths taken in the East, is that of *swearing* by the *father*, whether he be living or dead. Is a man accused of some great crime, he says, "By my *father* I swear that I am innocent." — "I have sworn in the name of my father, therefore believe me." * That mode which is most imposing and most binding is, for the father and the son to go to the temple: the former prostrates himself on the ground in front of the portico; and the latter steps over his body, saying, "I swear by my *father* I am not guilty." †

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55. — "And early in the morning Laban rose up, and kissed his sons, and his daughters, and blessed them."

Early rising is a universal custom. Thus, in every season of the year, the people may be seen at *sunrise*, strolling in all directions. At the time of the heavy dews, they bind a part of the robe round the head, which also falls on the shoulders. When a journey has to be taken, were they not to rise *early*, they would be unable to travel far before the sun had gained

* Isaaco, who was sent in search of Mungo Park, says, "The king confirmed his promise of protection, by sending for Chiamon, the eldest son of the royal family, who *swore* to this effect, both in his *own* name, and that of his *father!*"

† This mode of swearing was abolished by the Ceylon government in 1819, so far as official oaths were concerned.

its meridian height. They therefore start a little before daylight, and rest under the shade during the heat of the day.

Here also we have another instance of the interesting custom of *blessing* those who were about to be separated. A more pleasing scene than that of a father blessing his sons and daughters can scarcely be conceived. The fervour of the language, the expression of the countenance, and the affection of their embraces, all excite our strongest sympathy. "My child, may God keep thy hands and thy feet!" "May the beasts of the forest keep far from thee!" "May thy wife and thy children be preserved!" "May riches and happiness ever be thy portion!"

In the beginning of the Hindoo new year, when friends meet for the first time, they bless each other. "Valen, may your fields give abundance of rice, your trees be covered with fruit, your wells and tanks be full of water, and your cows give rivers of milk!" "Ah! Tamban, we have met on the first day of the new year. In the next ten moons, may your wife have twins!" "May you never want sons in your old age!"

"Venāse, may your dhonies never want freight! May Varuna (the god of the sea) ever protect them! and may you and your children's children derive an abundance of riches from them!" "Do I meet my friend the merchant? This year may your servants be faithful! when you buy things, may they be cheap; and when you sell them, may they be dear!"

"Have I the pleasure of meeting with our divine doctor? The gods grant your fortunate hand may administer health to thousands; and may your house be full of riches!"

Thus do they bless each other and rejoice together, on any other great festive occasion.

XXXII. 18.—"It is a present sent unto my lord Esau."

Whenever a favour has to be solicited, or peace made, or an interview desired, a present is always sent to prepare the way.

Thus may the servants be seen with trays of fruit, or cakes, on their head, covered with white cloth, going to the house of the man who can grant the boon. Should there be something very important at stake, then a diamond, or a ruby, or some valuable jewel, will be sent by a confidential person.

19.—"On this manner shall ye speak unto Esau."

I almost think I hear Jacob telling his servants what they were to say to Esau. He would repeat it many times over, and then ask, "What did I say?" until he had completely *schooled* them into the story. They would be most attentive; and at every interval, some of the most officious would be repeating the tale. The head servant, however, would be specially charged with the delivery of the message.

When they went into the presence of Esau, they would be very particular in placing much stress on Jacob's saying, "the present is sent unto my *lord!*" and this would touch his feelings. Servants who see the earnestness of their master, imitate him in this when they stand before the person to whom they are sent. They repeat a number of little things respecting him; his great sorrow for his offence, his weeping, his throwing himself into the dust, and his fearful expressions. Should the occasion, however, be of a pleasing nature, they mention his great joy, and his anxiety for an interview.

The dependents of Esau, also, would hear the story, and every now and then be making exclamations at the humility of Jacob, and the value of his present. They would also put their hands together in a supplicating posture, for Esau to attend to the request. He, feeling himself thus acknowledged as *lord*, seeing the servants of his brother before him, and knowing that all his people had witnessed the scene, would consider himself greatly honoured.

In this way many a culprit in the East gains a pardon, when nothing else could purchase it. Should the offender be too poor to send a present, he simply despatches his wife and children to plead for him; and they seldom plead in vain.

XXXIII. 3. — "Bowed himself to the ground."

There is something very touching, and, to an Eastern mind, very *natural*, in this action of Jacob's. His arrangements, also, may be seen to the life, at this day. His wives and children were placed behind him: they would be in a separate group, in order that Esau might the more easily see them. He would then walk forward, and cast himself on the earth, and rise again, till he had bowed seven* times; after which, (as he would walk a short distance every time he arose,) he would be near to his brother. Esau could not bear it any longer, and ran to meet him, and fell on his neck, and kissed him, and wept. Then came the handmaids and their children, (I think I see them,) and bowed themselves before Esau; the wives, also, according to their age, and their children, prostrated themselves before him. What with the looks of the little ones, joined with those of the mothers, Esau could not help being moved.

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10. — "Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand."

Not to receive a present, is at once to show that the thing desired will not be granted. Hence, nothing can be more repulsive, nothing more distressing, than to return the gifts to the giver. Jacob evidently laboured under this impression, and therefore pressed his brother to receive the gifts, if he had found favour in his sight.

* People in great distress begin to bow to the earth when they are at a considerable distance from the man they wish to appease. But the regular mode of paying respects is as follows:—To a king, a father, or an elder brother, bow once; before a priest, the temple, or the gods, three times.

They have sixteen different ways of showing respect:— 1. To give a seat; 2. Water for the hands; 3. Water for the feet; 4. Water of young cocoa-nuts, milk, perfumed waters; 5. To pour water on a person, *i.e.* to bathe him; 6. To assist in putting on the clothes; 7. To put on the triple or sacred cord; 8. To perfume a person; 9. To adorn with garlands; 10. To give rice coloured with saffron; 11. To offer sweet incense; 12. To give a lamp or a light; 13. To give camphor; 14. A heave offering of rice; 15. Beetle leaves; 16. To worship by mantherams (charms) and flowers.

14.—"As the cattle that goeth before me, and the children be able to endure." Heb. "According to the foot of the work—according to the foot of the children."

People having taken a journey, say, "We came to this place according to the walking of our feet." "It was done according to the foot of the children;" which means, they did not come in a palankeen, or any other vehicle, but on foot. From this it appears, that the females, and the children, performed their journey on foot, and that, according to their strength.

15.—"Esau said, Let me now leave with thee some of the folk that are with me."

As Esau had received valuable gifts from his brother, he wished to make some present in return; and having received cattle, it would not have looked well to have given the same kind of gift that he had received; he therefore offered some of his people (who were no doubt born in his house), as a kind of recompence for what he had received, and as a proof of his attachment.

XXXIV. 30.—"To make me to stink."

So said Jacob to Simeon and Levi. Of a man who has lost his honour, whose fame has entirely gone, it is said, "Ah! he has lost his smell—where is the sweet smell of former years?" "Alas!" says an old man, "my smell is for ever gone."

XXXV. 2.—"Be clean, and change your garments."

The household of Jacob had strange gods among them, and he ordered them to put them away, and to make themselves clean, and to change their garments in token of their *purity*. When people have been to any unholy place, they always, on returning, wash their persons, and change their garments. No man can go to the temple, wearing a dirty cloth: he must either put it on clean, or go himself to a tank

and wash it; or put on one which is quite new. Hence, near temples, men may be seen washing their clothes, in order to prepare themselves for some ceremony. (Exodus xix. 10.)

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4. — "Gave unto Jacob all the strange gods which were in their hand, and all their ear-rings which were in their ears."

This, no doubt, refers to the representation of their gods on their finger, and ear-rings which were worn, not merely as ornaments, but to guard them from their enemies.

The rings of the Hindoos have a figure of their gods, or some symbol of their power, engraved on them, for a similar purpose.

XXXVI. 6. — "All the persons of his house." The Margin has, for persons, "souls."

Has a man gone to a distant place, it is said, "Viravan, and all the *souls* of his house, have gone to the far country." "Have you heard that the old man and thirty *souls* have gone on a pilgrimage?" "Sir, I can never get rich, because I have fifteen *souls* who daily look to me for their rice."

XXXVII. 3.—"He made him a coat of many colours." The Margin has, instead of *colours*, "pieces;" and it is probable the coat was patch-work of different colours.

For beautiful or favourite children, precisely the same thing is done at this day. Crimson, and purple, and other colours, are often tastefully sewed together. Sometimes the children of the Mahometans have their jackets embroided with gold and silk of various colours.

A child being clothed in a garment of many colours, it is believed that neither tongues nor evil spirits will injure him, because the attention is taken from the beauty of the person, to that of the garment. Children seldom wear them after

they are eight years of age; though it must have been the custom amongst the ancients referred to in the Bible to wear them longer, as we read of Tamar having "a garment of divers colours upon her; for with such robes were the king's daughters that were virgins apparelled."

People who are too poor to give a beautiful or favourite child a jacket of that description, put a black spot on its forehead, to defend it from evil.

35.—"All his sons, and all his daughters, rose up to comfort him."

This might be a description of a similar event amongst the Orientals of this day. Has a father lost a son or a daughter; the children who remain will say, "Father, it is true he is dead, but what can we do? We are still here—are we not your own children? We are men, fear *not.* Though the infant die, the family is not broken up. The child has gone to Siva's mount. Who knows what trouble it might have had; or what, it might have been to you?"

XXXVIII. 14.—"Sat in an open place." Heb. "the door of eyes, or of Enajim."

She sat near the "door of eyes," which, in our Tamul translation, is rendered, "She sat near a spring of water:" alluding to the eyes from which the water bubbles.

28.—"The midwife took and bound upon his hand a scarlet thread."

In case of twins, where there are boys, the midwife takes a piece of thread, and ties round the right wrist of the first-born.

XXXIX. 6.—"He left all that he had in Joseph's hand; and he knew not aught he had, save the bread which he did eat."

All respectable men have a head servant called a *Kanika-*

Pulli, *i. e.* an accountant, in whose hands they often place all they possess. Such a man is more like a relation or a friend, than a servant; for, on all important subjects, he is regularly consulted, and his opinion will have great weight with the family.

When a native gentleman has such a servant, it is common to say of him, " Ah! he has nothing — all is in the hand of his *Kanika-Pulli*."—" Yes, yes, he is the treasure pot." "He knows of nothing but the food he eats."

XL. 20. — " The third day, which was Pharaoh's birth-day, that he made a feast unto all his servants."

Birthdays are not celebrated here as in Egypt or in England. On that anniversary, people will not *purchase* any thing, will not transact any business of importance, nor go to a distant place.

The king gave a feast unto his servants. Great men give entertainment to their domestics on the first day of ploughing, when they all come together in their master's house, and have great enjoyment. His pleasure consists chiefly in hearing himself praised. The guests refer to feasts of former days, when the host was young, when he was shaved for the first time, when he put on the ear-rings, or when he was married. They talk over the events of those days, and refer to the exploits of their master. He listens with delight, and lives his youthful days again. Should there be any thing which his servants did worthy of being referred to, they, too, are reminded of it, and they feel themselves highly honoured by such attention.

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27. — " The seven empty ears."

The Hindoos often make comparisons by alluding to ears of corn, to fruits, and flowers. In the Scanda Purāna it is said, " The empty ears resemble the false professions of love, with which painted harlots flatter their paramours; but the good ears resemble the true love of chaste women."

XLI. 40. — "According unto thy word, shall all my people be ruled." The Margin has, for ruled, "kiss."

In Psalm ii. 12. it is written, "Kiss the son, lest he be angry, and ye perish from the way." Bishop Patrick says on this, "Kiss the son; that is, *submit* to him, and obey him." Bishop Pococke says, "The Egyptians, on taking any thing from the hand of a superior, or that is sent from him, kiss it; and, as the highest respect, put it to their foreheads."

It is therefore probable that Pharaoh meant, that all should *submit* to Joseph, that all should obey him, and pay him reverence, and that only on the throne he himself would be greatest.

When a great man causes a gift to be handed to an inferior, the latter will take it, and put it on the right cheek, so as to cover the eyes; then on the left; after which he will kiss it. This is done to show the great superiority of the donor, and that he on whom the gift is bestowed is his dependent, and greatly reverences him.

When a man of rank is angry with an inferior, the latter will be advised to go and kiss his feet; which he does by touching his feet with his hands, and then kissing them.

When the Mahometans meet each other after a long absence, the inferior will touch the hand of the superior, and then kiss it.

All, then, were to *kiss* Joseph, and acknowledge him as their ruler.*

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42. — "And Pharaoh took off his ring from his hand, and put it upon Joseph's hand."

This practice is still common, but was much more so in former times. "Aruchananan, a king, once became greatly enamoured with a princess called Alli, and desired to have her

* Captain Basil Hall says of a man in Loo-Choo (China), to whom they had given some presents, "He received them in both hands, and touching his head with the presents, made three low obeisances and retired."

in marriage; but being in doubt whether he should be able to have her, he sent for a woman who was well skilled in *palmistry!* She looked carefully into his hand, and declared, 'You will marry a princess called Alli—you shall have her.' The king was so delighted, that *he took his ring off his finger, and put it upon that of the fortune-teller.*"

Should a rich man be greatly pleased with a performer at a comedy, he will call him to him, and take off the ring from his finger, and present it to him. Does a *poet* please a man of rank; he will take the ring off his finger and put it on his.

A father gives his son-in-law elect a ring from off his finger. When the bridegroom goes to the house of his bride, her brother meets him, and pours water on his feet; then the former takes a ring from off his finger, and puts it on that of the latter.

When the god Rāmar sent Anuman to his goddess, Seethe, he gave him his ring, to show that he had authority to treat with her.

Does one man send to another for any particular article, or to solicit a favour, and should he not have time to write, he will give his ring to the messenger, and say, "Show this in proof of my having sent you to make this request." Is a master at a distance, and does he wish to introduce a person to the notice of another; he says, "Take this ring, and you will be received."

Pharaoh's ring carried with it the highest mark of favour towards Joseph, and was a proof of the authority conferred on him.

43.—"Made him to ride in the second chariot —— they cried, Bow the knee."

The Hebrew has for *bow the knee*, "*Tender father*," which I believe to be the true meaning. Dr. Adam Clarke says the word אברך *abrec*, which we translate *bow the knee*, might as well be translated any thing else. In chapter xlv. 8.

Joseph says himself, "God hath made me a *father to Pharaoh.*"

A younger brother is called the *little father;* he being the next in authority. The king's minister (if a good man) is called the *little father.* There are *five* persons who have a right to this parental title. The father himself, a king, a priest, a gooroo or teacher, and a benefactor. Joseph was indeed the *father* of the Egyptians.

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44. — "I am Pharaoh."

Thus did the king swear by himself.

When a person speaks of the certainty of a promise which has been made, he says, "Kanthan said it." "I am Kanthan." *i. e.* Fear not, it shall be done. Does an individual who supplicates a favour, doubt whether it will be granted or not, he who makes the promise will put his hand on his bosom, and ask, "Is not my name Kanthan?"

XLII. 15. — "By the life of Pharaoh."

Nothing is more common than to swear by the *life* of a great man, a father, or a master.

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37. — "Reuben spake unto his father, saying, Slay my two sons if I bring him not to thee."

Is a man placed in great difficulty, and does he make a solemn promise, in which another person is also involved; he will say, "Ah! if I do not this thing, then kill my children." "Yes, my lord, my children shall die if I do not accomplish this object." "Ah! my children, your lives are concerned in this matter."

XLIII. 7. — "According to the tenor of these words." The Margin has, for words, "mouth."

Send a messenger with a message to deliver, and ask him, on his return, what he said, he will reply, "*According to your mouth!*"

18. — "The men were afraid, because they were brought unto Joseph's house."

A more natural picture of the conduct of men, from the *country*, when taken into the house of a superior, cannot be drawn. When they are told to go *inside*, they at once suspect that they are about to be punished or confined; and as they go through the house, they look in every direction, and are ready for a run, at the least appearance of danger.

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18. — "Seek occasion against us, and fall upon us." The Margin has this, "Roll himself upon us." (Job xxx. 14. Psa. xxii. 8. xxxvii. 5. Prov. xvi. 3.)

For to say a man rolls himself upon another, is the Eastern way of saying he *falls* upon him. Is a person beaten or injured by another; he says of the other, "He *rolled* himself upon me." Of the individual who is always trying to live upon another, who is continually endeavouring to get something out of him, it is said, "That fellow is for ever rolling himself upon him." So, also, "I will not submit to his conduct any longer; I will beat him, and roll myself upon him."

Has a man committed an offence, he is advised to go to the offended, and *roll* himself upon him. A person in great sorrow, who is almost destitute of friends, asks in his distress, "Upon whom shall I roll myself?"

When men or women are in great misery, they wring their hands and *roll* themselves on the earth. Devotees *roll* themselves round the temple, or after the sacred car.

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19. — "They came near to the steward of Joseph's house, and they communed with him at the door of the house."

Who, in India, has not seen similar scenes to this? When people come from a distance to do business, or to have an interview with a person, they do not (if it can be avoided) go to him at once, but try to find out the head servant, and after having made him some little present, try to ascertain the

disposition of his master, what are his habits, his possessions, and his family. Every thing connected with the object of their visit is thoroughly *sifted*, so that when they have to meet the individual, they are completely prepared for him!

29.— "God be gracious unto thee, my son."

Was the address of Joseph to his brother Benjamin; and in this way do people of respectability or years address their inferiors or juniors. "*Son*, give me a little water." "The sun is very hot; I will rest under your shade, my *son*."

XLIV. 14.— "They fell before him on the ground."
(1 Sam. xxv. 23. 2 Kings iv. 37. Mark vii. 25.)

It has quite a startling effect upon an Englishman, on his arrival in the East, to see a native, under the impression of terror, or great want, fall at his feet, and supplicate his help: pity, aversion, and surprise, have in a moment possession of his mind. He tells the man to arise; but no, there is a suit to gain; and therefore, to relieve himself from the embarrassment, he will, if possible, grant the request.*

18.— "Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ear."

A company of people have always some one amongst them, who is known and acknowledged to be the *chief speaker*; thus, should they fall into trouble, he will be the person to come forward and plead with the superior. He will say, "My

* In 1823, two globe lamps were stolen from the Wesleyan Chapel in Trincomalee. I heard something fall, and went soon after and found the fragments of a tumbler on the ground, and saw what the thieves had carried off. Being convinced that it was some of the workmen, the constable was directed to fetch the men immediately. About ten o'clock at night they were all brought on the premises. Seeing one of them much agitated, I enquired of him if he did not think I knew something about it?— He *fell at my feet* like a person dead, and cried out, "True! true! I have done it! I have done it!"

lord, I am indeed a very ignorant person, and am not worthy to speak to you: were I of high caste, perhaps my lord would hear me. May I say two or three words?" (Some of the party will then say, "Yes, yes, our lord will hear you.") He then proceeds, — "Ah, my lord, your mercy is known to all; great is your wisdom; you are even as a king to us: let, then, your servants find favour in your sight." He then, like Judah, relates the whole affair, forgetting no circumstance which has a tendency to exculpate him and his companions; and every thing which can *touch* the *feelings* of his judge will be gently brought before him. As he draws to a conclusion, his pathos increases, his companions put out their hands in a supplicating manner, accompanied by other gesticulations; their tears begin to flow, and with one voice they cry, "Forgive us, *this time*, and we will never offend you more."

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21. — "That I may set mine eyes upon him."

Has a beloved son been long absent, does the father anxiously desire to see him, he says, "Bring him, bring him, that the course of my eyes may be upon him." "Ah, my eyes! do you again see my son? Oh, my eyes, is not this pleasure for you?"

XLV. 2. — "He wept aloud." Hebrew, "gave forth his voice in weeping."

In this way do they speak of a person who thus conducts himself: "How loudly did he give forth his voice and weep." "That child is for ever giving forth its voice."

The violence of their sorrow is very great, and their voice may be heard at a considerable distance.

14, 15. — "Fell upon his brother Benjamin's neck, and wept —— he kissed all his brethren."

When people meet, after long absence, they fall on each other's shoulder or neck, and kiss or smell the part. A

husband, after long absence, kisses or smells the forehead, the eyes, the right and left cheeks, and the bosom, of his wife.

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17. — " Lade your beasts."

Nearly all the merchandise, which goes by land, is carried by beasts of burden; and, no doubt, will continue to be so till regular roads are constructed. Hence may be seen hundreds of bullocks, or camels, carrying rice, salt, spices, and other wares, traversing the forests and deserts to distant countries. Some of the buffalos carry immense burdens, and though they only make little progress, yet they are patient and regular in their pace.

Bells are tied round the necks of some of the animals, the sound of which produces a pleasing effect on the feelings of a traveller, who now knows that he is not far from some of his fellows. The sound of the bells also keeps the cattle together, and frightens off the wild beasts.

XLVI. 4. — " Joseph shall put his hands upon thine eyes."

A father, at the point of death, is always very desirous that his wife, children, and grandchildren should be with him. Should there be one at a distance, he will be immediately sent for, and until he arrive the father will mourn and complain, " My son, will you not come? I cannot die without you." When he arrives, he will take the hands of his son, and kiss them, and place them on his eyes, his face, and mouth, and say, " Now I die."

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6. — " All his seed."

In this way *descendants* are spoken of. Has a man been deceived by another, he will be asked, " How could you trust him? did you not know him to be bad (*veethe*) seed." " That fellow is of the *seed* of fiends." " The reason you see such good things in that youth is, that he is of good *seed*." " The old man and his *seed* have all left this village many years ago."

34. — "Every shepherd is an abomination unto the Egyptians."

The office of a shepherd in India is only filled by people of very *low caste*, and no man of respectability will attend to such a duty. Hence, to be called a shepherd is a term of reproach.

XLVII. 26. — "Made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part."

Land owners in the East do not often cultivate their own grounds; they employ a man called the *Vārakude*, who finds the manure, implements, and labour, and has for his reward a fifth (sometimes a fourth) of the produce. Should, however, the lands require to be irrigated, the owner pays for that.

The land of the *priests* did not become the property of Pharaoh: neither is it customary in the East for the land of the priests to contribute any thing towards the state.

XLVIII. 16. — "And let them grow into a multitude in the midst of the earth." The Hebrew has, for a "multitude in the midst of the earth," "As fishes do increase."

When vast numbers of people congregate together, they are compared to the shoals of a small fish called the *Airikili*. All who live on fish, also, are believed to have a *numerous progeny*; and, so far as my observation goes, amongst the fishermen of the East the opinion is correct.

XLIX. 3. — "Thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power."

It is generally believed that the first-born son is the strongest, and he is always placed over his brethen. To him the others must give great honour, and they must not sit in his presence without his permission, and then only *behind* him. When the

younger visits the elder, he goes with great respect, and the conversation is soon closed. Should there be any thing of a particular nature, on which he desires the sentiments of his elder brother, he sends a friend to converse with him. The younger brother will not enter the door at the same time with the elder; he must always *follow*. Should they be invited to a marriage, care will be taken that the oldest shall go in the first. The younger will never approach him with his wooden sandals on, he must take them off. He will not speak to the wife of the elder, except on some special occasion.

When the father thinks his end is approaching, he calls his children, and, addressing himself to the elder, says, "My strength, my glory, my all is in thee."

From this may be gained an idea of the importance which was attached to the "birth-right."

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10. — "From between his feet."

This figure is used in poetry and riddles. Veeramāran, says he, came from between the feet.

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12. — "His teeth white with milk."

To say a man has abundance of milk, amounts to the same as to say, he has great riches, because it at once shows that he possesses numerous herds. Milk is greatly valued in the East, because it is believed to be very cooling and strengthening. It is often taken with fruit, and in the hot season is made into *tire* or curds. Few presents are more acceptable amongst the natives than milk. It is also valued because it comes from the cow, which is a sacred animal; and they would as soon think of killing a child, as this their "*mother!*" who gives them milk.

It is said of a man who has abundance of this article, "His mouth smells of milk."

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22. — "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." (See on Isaiah xiv. 19.)

All this falls very naturally on an Eastern ear. Joseph was the fruitful bough of Jacob, and being planted near a *well*, his leaf would not wither, and he would bring forth his fruit in his season.

Great delight is taken in all kinds of creepers, which bear edible fruits, and the natives allow them to run over the *walls* and *roofs* of their houses.

The term "*branches*" in the verse is in the margin rendered "*daughters;*" and it is an interesting fact (*and one which will throw light on some other passages*), that the same term is used here to denote the same thing. "That man has only one *Chede*, *i. e.* branch, daughter." "The youngest *Chede* (branch) has got married this day." "Where are your branches?" — "They are all married." "What a young branch to be in this state! — how soon it has given fruit!" When a mother has had a large family, "That branch has borne plenty of fruit." A husband will say to his wife, who is steril, "Of what use is a branch which bears not fruit?" The figure is much used in poetry.

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24. — "The arms of his hands were made strong ——
From thence is the Shepherd, the stone of Israel."

Of a strong man it is common to say, "Ah! look at the hands of his arms." "How powerful are the hands of his shoulders!"

To call a person a *stone*, in the East, signifies that he has been sent or thrown at some one, to do him an injury. A king once asked a messenger, who had been sent to him by his wife, "What! are you the *stone* which my wife has thrown at me?" "Whose *stone* are you?" asks a man who has received an injury from an unknown hand. "What fellow has thrown a large *stone* at me?"

Jacob speaks of Joseph as being able to fight his enemies; mention is made of his bow being in strength, and of the arms of his hands being made strong by "the mighty God of Jacob." He was then able to be the shepherd.

Shepherds in the East carry their *sling* and *stones*, to drive off the wild beasts, and other animals; also to correct any of the cattle which are troublesome.

And who was this " Shepherd, the *stone* of Israel, who was thrown at his enemies?" was it not the Messiah, " the good Shepherd," the *stone* hurled at our enemies, death and hell? From Him are all the blessings " unto the utmost bound of the everlasting hills."

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25. — " Blessings of the —— womb."

A heathen once stood up before me, and pronounced many blessings on me: amongst the rest, that of the verse was particularly noticed.

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3 and 4. Reuben — unstable as water. 5. Simeon and Levi. 9. Judah — couched as a lion. 13. Zebulon shall dwell at the haven of the sea. 14. Issachar is a strong ass, couching down between two burdens. 16. Dan shall judge his people. A serpent by the way — that biteth the horse heels. 19. Gad a troop. 20. Asher shall be fat — shall yield royal dainties. 21. Naphtali a hind let loose. 22. Joseph a fruitful bough. 27. Benjamin shall ravin as a wolf.

Some suppose that the patriarch, in the dispositions attributed to his twelve sons, had a reference to the nature of the animals or things represented in the twelve signs of the zodiac.

It is not, however, reasonable to suppose that their propensities or dispositions would in *all* particulars agree with those of the creatures represented in these signs; though there might be a *general* resemblance, sufficient to induce Jacob, who had the same number of children, to make the allusions.

The patriarch is believed to have lived in the year of the world 2315, and there cannot be a doubt that the signs of the zodiac were invented by the Babylonians long before that period.



Job, who is supposed to have lived between three and four thousand years ago, alludes (as in the marginal reference) to them in chapters xxxii. and xxxviii.

Jacob began and went on with his sons *according* to their *age;* consequently the *order* could *not* correspond with that of the zodiac.

With the people of the East, astronomy is a most interesting and important science, as it involves much of their system of theology, as well as astrology, which is supposed to bear on all the affairs of life. No wonder, then, that they should often refer to the planetary system, as the fruitful source of all their pleasures, or of all their pains. The good or evil star, under which a person has been born, is believed to be the certain regulator of future life. Thus, men of good or evil dispositions are often compared to the planets or signs with which they are supposed to correspond.

Many of the ancient kings of India, from some fancied correspondency of temper or disposition, were named after the signs of the zodiac, either by their parents, or posterity. There was a king called *Kumban*, whose name signifies Aquarius. The great sovereign of Pandium was also named *Meenam*, *i. e.* the sign Pisces. The king *Kadakkiyan* means Cancer, and *Singam*, Leo, is affixed to vast numbers of the names of the sovereigns of the East. One of the names of the god Rāman is Sagittarius; and, what is rather strange, his sister Asamugge is called Aries. The wife of a celebrated hermit was named *Macha-Kenthe*, Pisces: and females are often called Virgo.

In the book called Péerapóthaga-Santheróthium, an account is given of a king called *Anguvesāran*, who had six sons and six daughters, to whom he gave the names of the twelve signs of the zodiac.

When a number of people are seated in a circle, it is common to say of them, "Ah! there they are like the twelve signs of the zodiac."

Should a mother have twins, she is believed to have been

under the influence of Gemini! An unfortunate person is often called Saniyan, *i. e.* Saturn. When a child is born under the influence of a malignant planet, the father endeavours to counteract its power by giving to his child the name of a superior constellation. On some occasions, however, he will not give the whole of the name of the predominant sign, but will simply choose one in common use, which has for its first letter that of the name of the friendly sign. For instance, suppose an infant to be born under Scorpio when he is in his evil moods, should Leo be the ruling power, the name of the child will begin with the letter L.

An aged man at the point of death calls together his children, and beginning with the eldest, he gently notices his failings, his seniority, and consequent power over the rest; and advises him not to oppress them. He then goes through the others, alludes to their failings, and shows how to avoid them.

With these facts before us, we are not surprised at the conduct of Jacob in alluding to the twelve signs, and to the corresponding dispositions of his sons.

I am, however, of opinion, that it is unwise to insist upon the *perfect* resemblance of each son to one of the signs. How is Gemini to be made out?—to do this would require thirteen sons; or to adopt the plan of Dr. Hales, and make Dan stand for Libra and Scorpio. How also does Virgo, a female, correspond with the individual assigned to her? I think, therefore, it has been an error to *force* the similitude; the more so, because *sufficient* has been said to show that Jacob did refer to the zodiacal signs.

Of Reuben it is said, "unstable as water," which is supposed to refer to the sign Aquarius. And this certainly includes the *Eastern* idea of that element. A son at the funeral pile of his father breaks an earthen vessel, which has been filled with water. It sinks into the ground, and cannot be gathered up again. Many of their allusions in reference to uncertainty or instability are borrowed from water. Of the *promises* of a faithless man it is said, "*O write*

them in water," *i. e.* the characters may soon be formed on the surface, but not a trace will be left behind.

Judah, "as an old lion; who shall rouse him up?" This probably refers to the sign Leo.

Zebulon, "an haven of ships." In the Eastern zodiac, Virgo is represented as sitting in a ship, with a lighted lamp in her right hand, and an ear of corn in her left; which may refer to the assistance the light would give to find the way, and the ear of corn to the value and importance of her cargo.

Issachar, "a strong ass." Supposed to be Taurus, which is the principal beast of burden in the East.

Dan, "judgment, or the judge." "Shall judge his people." "A serpent by the way —— that biteth the horse heels." The first part of his character appears to refer to the sign Libra, the emblem of justice; but the latter to Scorpio. The scorpion is a most cautious reptile in taking its prey; it goes slowly along, with its claws nearly closed. When within reach, it seizes its prey with great force, and its powerful sting is soon shot into the victim.

The whole of the conduct of Dan and his tribe shows the portrait drawn by his father to have been very accurate.

"Gad, a troop," probably Sagittarius. "Out of Asher his bread shall be fat — shall yield royal dainties." I know of nothing among the signs which could be considered as a royal dainty except the crab, and only then when the sovereign lived far inland. It may, therefore, allude to Cancer.

Naphtali, "a hind let loose." This may refer to the ram.

"Joseph is a fruitful bough." This may allude to the sign Pisces, as great fecundity in the East is often compared to the great increase of fish. That Jacob had this idea in his mind, in reference to the sons of Joseph, is most certain; for he said, when blessing the lads, let them grow (as in the margin) "as fishes do increase." It is rather singular that the grandchildren should be blessed first. Perhaps it would be no very great stretch to suppose that Manasseh and Ephraim refer to Gemini.

"Benjamin shall ravin as a wolf." It does not follow from this that there was a wolf in the zodiac. Benjamin was to get his food violently *like* a wolf. In the Eastern zodiac, Capricornus is represented as a sea monster, with its mouth open, showing a frightful set of teeth. Looking at the conduct of that fierce tribe, the comparison is not inapplicable. (See 2 Kings xxiii. 5.)

L. 10.—"And they came to the threshing-floor of Atad; there they mourned with a very great and very sore lamentation."

It seems to be very unlikely that the funeral procession should remain at a threshing-floor, as the place would be rendered most *impure*. The word Atad is said to mean a "bramble, or thorn;" which conveys a correct idea of the places where the dead are buried, and also of the probable place where they would rest.

26.—"Joseph——was put into a coffin."

The people of the East do not in general put their dead into a coffin; they simply fold up the corpse in a mat. When dying, the head is always placed towards the south, and in the grave also in the same direction. When a person is very ill, should another ask how he is, he will reply, "Ah! his head is towards the south;" meaning there is no hope.

Some Yogees or Sanyasis (holy men) are buried in a sepulchre, some in a sitting position, and are covered with salt. It is customary to put a large stone, or a block of wood, on the breast; and a person stands upon it, to press it down. The reason assigned for this is, that it prevents evil spirits from doing any injury to the deceased.

EXODUS.

Chap. I. verse 14. — "Made their lives bitter."

Of a bad man it is said, "He makes the lives of his servants bitter." Also, "Ah! the fellow: the heart of his wife is made bitter." "My soul is bitter." "My heart is like the bitter tree."

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16. — "When ye do the office of a midwife to the Hebrew women, and see them upon the stools."

The females of the East are not accouched as their sex in England. Instead of reclining on a *couch* or a *bed*, they *sit* on a *stool* about sixteen inches in height, or the *rice mortar* turned upside down, or on a *bag filled with sand.* Sometimes they do not use any of the articles alluded to, but stand upright, having a rope fastened to the roof, by which they pull themselves up and down, to produce a more speedy delivery.

In the forty-sixth plate of Calmet, which is taken from "an ornamented basso relievo on a sepulchral urn," is represented a mother who has just been accouched. She is *seated* on a *chair*, and appears to be much exhausted. There are four female attendants, two of whom seem to be busy about the child.

These facts, then, illustrate the word *stool*, which has caused so many doubts and learned disquisitions.

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21. — "And it came to pass, because the midwives feared God, that he made them houses."

Who made them houses? God; for He "dealt well with" them, because they "feared" Him, and "saved the men children alive."

Midwives in the East are taken from the lowest classes of

society. By their profession, they are liable to be in a constant state of uncleanness. After they have performed the functions of their office, they cannot enter the house of another, except on duty, until *five days* shall have elapsed from the time they were so engaged.

They are not allowed to dwell *near* to the *houses* of the other classes of society; their habitations (or rather those of their owners, for they are generally slaves) are always in some lonely or retired place; and though they are of such importance, they are shunned, except when needed.

That their profession, both among the Hebrews and the Egyptians, would make them unclean, there cannot be a doubt; and that they would in consequence be avoided, and to a certain extent despised, is most probable. But though they were thus unclean and degraded, they "feared" God, and He "dealt well with" them, and gave them establishments, and caused them to prosper and become respectable amongst those who had treated them as contemptible and unclean.

II. 5.—"The daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river side."

All this is very natural. Wherever there is a river, or a tank, which is known to be free from alligators, there females go in companies to some *retired* place to bathe. There are so many ceremonies, and so many causes for *defilement*, amongst the Hindoos, that the duty has often to be attended to.

In the Scanda Purāna, the beautiful daughter of Mongaly is described as going to the river with her maidens to bathe.

9.—"Take this child away, and nurse it for me."

Thus the mother of Moses was made the nurse of her own child, the cruel order of Pharaoh was defeated, and a deliverer prepared for the people of God.

"The god Chrishna, in his incarnation, was the son of Vasu-

Thevan. His uncle Kanchan said, 'Should my brother ever have a male child, I will destroy it.' When Chrishna was born, the father gave him to a shepherdess, who tenderly nursed him. The uncle, in process of time, became acquainted with the fact, and tried in every possible way to accomplish his cruel object; and on one occasion, when he was pursuing him, they came near to the sea, which made a way for Chrishna to escape. He afterwards killed his uncle."

III. 2. — "Appeared unto him in a flame of fire."

The god Siva is often described as assuming the appearance of fire. On one occasion he took the form of a fiery pillar, which was so high that the gods could not find its summit, and so deep that they could not discover its foundation.

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5. — "Put off thy shoes from off thy feet; for the place whereon thou standest is holy ground."

No heathen would presume to go on holy ground, or enter a temple, or any other sacred place, without first taking off his sandals. Even native Christians, on entering a church or chapel, generally do the same thing.

No respectable man would enter the house of another without having first taken off his sandals, which are generally left at the door, or taken inside by a servant.

VI. 9. — "Anguish of spirit." The Hebrew has, for *anguish*, "shortness or straitness."

Of a man in deep distress it is said, "Ah! his mind is made *strait*, very narrow, pressed into a small compass."

Thus did the Egyptians make strait the spirit of the children of Israel.

VII. 1. — "I have made thee a god to Pharaoh."

A man who is afraid to go into the presence of a king, or a governor, or a great man, will seek an interview with the

minister, or some principal character; and should he be much alarmed, it will be said, "Fear not, friend; I will make you *as a god* to the king." "What! are you afraid of the collector? fear not; you will be *as a god* to him." "Yes, yes; that upstart was once much afraid of the great ones; but now he is like a *god* amongst them."

VIII. 9. — "Moses said to Pharaoh, Glory over me; when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses?"

The Margin has, for "glory," "honour," and for "over me," "against me."

Pharaoh had besought Moses to pray that the Lord might take away the frogs, and Moses wished the king to have the honour or glory (in preference to himself) of *appointing* a time when he should thus pray to the Lord to take them away. This was not only complimentary to Pharaoh, but it would have a strong tendency to convince him that the Lord had heard the prayer of Moses, because he himself had *appointed the time.*

The Tamul translation * has this, "Let the honour be to you (or over me) to appoint a time when I shall pray."

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20. — "Stand before Pharaoh."

How simple! how beautiful! The king, according to *custom*, was in the *morning* to go to the water, and the prophet of the Lord was to STAND before him; first, to attract his attention; and secondly, to deliver the message of Jehovah.

IX. 8. — "Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven."

* Which is made from the original; and the genius of the language is every way more suited to the Hebrew, than ours. And nearly all the Orientalisms in the *marginal* references of the English Bible are inserted in *the text* of the Tamul translation.

When the magicians pronounce an imprecation on an individual, a village, or a country, they take ashes of cows' dung (or from a common fire), and *throw them in the air*, saying to the objects of their displeasure, such a sickness, or such a curse, shall surely come upon you.

X. 2. — "Tell in the ears of thy son."

When advice, or information, or reproof, is given, it is said, "It was told in his *ears*." "Why should I go again? I have told it in his *ears* a thousand times; he will not hear."

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11. — "They were driven out from Pharaoh's presence."

Amongst natives of rank, when a person is very importunate or troublesome, when he presses for something which the former are not willing to grant, he is told to begone. Should he still persist, the servants are called, and the order is given, "Drive that fellow out." He is then seized by the *neck*, or taken by the *hands*, and *dragged* from the premises; he all the time *screaming* and *bawling* as if they were taking his *life*.

Thus to be driven out is the greatest indignity which can be offered, and nothing but the most violent rage will induce a superior to have recourse to it.

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21. — "Stretch out thine hand toward heaven."

When the magicians deliver their predictions, they *stretch forth* the *right hand* towards *heaven*, to show that they have power, and that God favours them.

"That there may be darkness —— even darkness which may be felt." Margin, "That one may feel darkness."

The Tamul translation has this, "darkness which *causeth* to feel;" *i. e.* so dark that a man is obliged to *feel* for his way, and until he shall have so felt, he cannot proceed. Thus the darkness was so great, that their eyes were not of any use; they were obliged to *grope* for their way.

22, 23. — "And Moses stretched forth his hand toward heaven, and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."

Historians give us *several* reasons for the *origin* of the Jewish feast of lights, showing that they are *unable* to decide from *what circumstance* it was derived. One says, "the Jews *lighted lamps* in their synagogues, and at the doors of their houses, because the good fortune of restoring the temple to its ancient use appeared to the Jews as a new day;" *or* "because this happiness befel them when least expected; and they looked on it as a new light;" *or* because, "when they were employed in cleansing the temple, after it had been profaned by the Greeks, they found there only one small phial of oil, sealed up by the high-priest, which would hardly suffice to keep in the lamps so much as one night, but God permitted that it should last several days, till they had time to make more; in memory of which the Jews lighted up *several lamps* in their synagogues, and at the doors of their houses;" or to commemorate the death of Nebuchadonosor's cruel general, Holofernes, who was slain by Judith, 650 years before Christ.*

Now, where there is so much doubt amongst those who have the credit of being competent judges, may we not be allowed to think for ourselves?

All the reasons assigned appear to be far too *modern*, because other nations of great antiquity have also a *feast* of *lights;* and it is fair to suppose that an institution so *singular* would have its origin in some *single event*, which took place at a very *remote* period, and that it was established to *perpetuate* the *memory* of that transaction.

The story of the small phial of oil lasting so many nights, carries with it too much of the obstrusive marvellous to merit

* See Josephus, Calmet, Leo of Modena, and Dr. A. Clarke.

much attention. May, therefore, the *feast of lights* not have been derived from the *miraculously lighted* houses of the Israelites, in the universal darkness of Egypt?

"When the Egyptians met to sacrifice to Minerva at Sais, they hung up by night a great number of *lamps*, filled with oil mixed with salt, round every house, the wick swimming on the surface; these burned during the whole night, and the festival was thence named the *lighting of lamps*. The Egyptians, who were not present at the solemnity, observed the same ceremonies wherever they happened to be; *lamps were lighted* that night, not only at Sais, but throughout all Egypt. The *reasons* for using these illuminations, and paying so great respect to this night, were kept *secret!*" * "The feast was kept when they sacrificed to Minerva, the *goddess of war*, who sprang, armed and full grown, from her father's brain."

But the Chinese also have a *feast of lamps*, which led M. de Guignes to think that the first inhabitants emigrated from Egypt. "On this occasion, every city and village, the shores of the sea, and the banks of the rivers, are hung with painted lanterns, of various shapes and sizes, some of them being seen in the windows of the poorest houses. A Chinese, it has been said, knows not why, nor makes any enquiries wherefore, these things are. It is an ancient custom, and that is enough for him. The inscriptions on these lanterns would seem to point out its origin to be religious. The most common run Tien-tee San-sheai, Vaulin, Chin-tsai: Oh! heaven, earth, the three limits, and thousand intelligences, hail!"

The *feast of lights*, observed amongst the *Hindoos*, is held at the same time as that of the Jews, and is called *Cartiki-Vella-kedu*, the lighting up of the November lamps. In that night, *thousands of lamps* may be seen sparkling about the streets, temples, schools, doors of houses, gardens, fields, rivers, public places: hence November is called the month of lamps.

* See Herodotus, Euterpe 62; also Universal History, Edition of 1747, vol. i. p. 476.; Maillet, and others.

"When were you born?"—"In the month of lamps." "My friend, I cannot pay you now, but you shall have it in the month of lamps," are sayings in common use.

Some believe this feast was instituted in honour of Scandan (Carticeya of Bengal), the *god* of *war!* because in this month he was born from the *frontal eye* of *Siva*: and it is worthy of notice, that this month is called after him, and that its symbolical sign is the *scorpion!*

Others, however, believe it had its origin in the destruction of the cruel giant Maha-Velli, *alias* Bali. That monster had greatly oppressed mankind, and, in consequence of his having received the gift of *immortality* from the Supreme, no one could destroy him. At last the god Vishnoo determined to try his power, and, having assumed the dress and appearance of a Brahmin, went to the giant with a humble petition to be allowed to possess one *foot* of land in his dominions. After a pause, the request was granted; when immediately Velle*, his priest, appeared, and objected to the grant, saying, "If the Brahmin gain that, he will soon have the whole of your dominions;" but the word having gone forth, it could not be recalled. The giant, therefore, began to *pour water* on the ground as a *confirmation* of his *promise*; but the priest assumed the form of a beetle, and entered the spout of the vessel to hinder the water from running: the Brahmin, however, removed the beetle by thrusting a straw into the spout, which at the same time put out one of its eyes. The water then ran freely on the ground, and the agreement was *confirmed*. The god then arose from the shape of the humble Brahmin to the high bearing of his own majesty: the giant was astounded, and conquered, and sentenced to dwell for ever in the lower regions: but before he took his departure, he begged to be allowed to visit the world once a year, and that men should be ordered to *place lamps* in every direction, to enable him to take a view of his former dominions.

Here, then, we see, amongst the *Israelites!* the *Egyptians!*

* The Hindoo name of the planet Venus.

the *Chinese!* and the *Hindoos!* a feast of lights! The *origin* amongst the Egyptians was kept *secret*, which seems to point at their *universal darkness*, and at the *lights* in the houses of the Israelites. At the time they kept it, "they sacrificed to the *deity of war*. The Hindoos have it in honour of the *god of war*," or in memory of the destruction of the cruel giant Maha Bali! If we look, therefore, at the *miraculous lights* in *Egyptian darkness*, or at the *war* in which the *Supreme Being* was concerned, or at the *destruction* of the *cruel* and *monstrous Pharaoh*, we see leading facts, which, after the lapse of so many ages, and in the absence of regular records, would necessarily be obscured by the superstitions, traditions, and usages of such different nations in these remote years.

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26. — "Not an hoof be left behind."

Showing that the *whole* of their cattle also should go with them — that not one should be left behind.

The Hindoos, instead of saying *not a hoof*; say "*not a tail!*" Should a person have given some cattle to another to keep in a distant part of the country, and should they have been destroyed by wild beasts or by sickness, the servant will say, when the owner enquires after them, "There is not a *tail* left." "Where are those numerous herds given to you by your father? —"Alas! I have not a *tail* left." A bridegroom, not having received the property he expected with his bride, on being asked, "How much did you get?" will answer, "Not a *tail*."

28.—"Take heed to thyself; see my face no more."

Has a servant, an agent, or an officer, deeply offended his superior, he will say to him, "Take care never to see my face again; for on the day you do that, evil shall come upon you." "Begone, and in future never look in this *face*," pointing to his own.

XI. 2.—"Let every man borrow of his neighbour, and

every woman of her neighbour, jewels of silver, and jewels of gold."

Dr. Boothroyd, instead of borrow, translates "ask." Dr. A. Clarke says, "request, demand, require."

The Israelites wished to go three days' journey into the wilderness, that they might hold a feast unto the Lord.

When the Orientals go to their sacred festivals, they always put on their *best jewels.* Not to appear before the gods in such a way, they consider would be disgraceful to themselves and displeasing to the deities. A person, whose clothes or jewels are indifferent, will BORROW of his richer neighbours; and nothing is more common than to see poor people standing before the temples, or engaged in sacred ceremonies, well adorned with jewels. The almost pauper bride or bridegroom at a marriage may often be seen decked with gems of the most costly kind, which have been BORROWED for the occasion. It fully accords, therefore, with the idea of what is due at a sacred or social feast, to be thus adorned in their best attire.

Under these circumstances, it would be perfectly easy to BORROW of the Egyptians their jewels, as they themselves, in their festivals, would doubtless wear the same things. It is also recorded, the Lord gave them "favour in the sight of the Egyptians."

It does not appear to have been *fully* known to the Hebrews, that they were going finally to leave Egypt: they might expect to return; and it is almost certain that, if their oppressors had known they were not to return, they would not have LENT them their jewels.

The Lord, however, did say to Moses, in chap. iii. 11., that He would "bring forth the children of Israel out of Egypt," and that they should worship Him upon that mountain; but whether Moses fully understood Him is not certain. But the Lord knew!—certainly He did. And as a father, or a master, who saw his children, or slaves, deprive each other of their rightful pay (as the Egyptians did the Israelites), had a

right to give to the injured what they had been unjustly deprived of: so the Lord, in whose hands are all things, who daily takes from one, and gives to another; and who builds up, or destroys, the families of the earth; would have an undoubted right to give to the Hebrews that property of which the Egyptians had so unjustly and cruelly deprived them.

XII. 2.—"This month shall be unto you the beginning of months: it shall be the first month of the year to you."

The *beginning* of the year, both amongst the Jews, and the nations of Europe, appears always to have been distinguished by some particular feast or custom.

Yesterday, April the eleventh, 1830, was the first day of the Hindoo new year, which was ushered in at three o'clock, P. M. The name of the month is *Sitteri*, and its sign in the zodiac is *Meadum*, the Ram. According to the Sāstrems, this sign is the most important amongst the twelve, and when the sun enters it the new year has begun.

It is worthy of notice, that the first month of the Jewish year answers to part of our March, and April, and comes near the commencement of the Hindoo year.

On the first day of the year, the people go from house to house to congratulate each other. "Ah! may you live a hundred years!—this year may riches flow into your house!—no weeping—*all* joy." When they have found a *fortunate* hour, they invite each other to a feast. All are dressed in their best robes, and they go along the roads with the greatest glee. Numbers go to the temples to offer gifts, and worship the gods. Some weep, and cry aloud, because a relation or a friend has died during the past year.

No merchant, or tradesman, will make a bargain on that day, until he shall have found the lucky hour; and then, should it even be midnight, the business must be transacted.

People playing at rude games may be seen in every direction; and many a feat is performed that day, which serves for

a cause of triumph till the next new year shall come. One of their favourite amusements is to break cocoa-nuts. A person places a nut on the ground, and any individual is at liberty to dash another upon it: should he succeed in breaking the former, he carries it off; if he fail, he loses his own.

11.—"Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand."

When people take a journey, they have always their *loins* well *girded*, as they believe that they can walk much faster and to a greater distance. Before the palankeen bearers take up their load, they assist each other to make tight a part of the sāli or robe round the loins. When men are about to enter into an arduous undertaking, bystanders say, "*Tie your loins well up.*" (Luke xii. 35. Eph. vi. 4. 1 Pet. i. 13.)

The sect called *Urechamanar*, who are Sanyāsis or Yogees, eat their food standing, having their sandals on their feet, and a staff, or a bunch of peacock feathers, in their hands. (See Perreya Purāna.)

XIII. 18.—"Went up harnessed out of the land of Egypt." The Margin has "by five in a rank," and the Tamul translation has it, "Went up by ranks."

21.—"By day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light to go by day and night."

From this it appears that the children of Israel travelled partly by night and partly by day, which is the favourite way of travelling in the East. Thus, a person who starts at two A. M. can walk till eight, and again starting at four P. M., can travel till eight. Those who journey in this way have always lighted torches to keep off the wild beasts.

The Lord, as a guide and defence, went before Israel as a

"pillar of fire." It is recorded in the Scanda Purāna, that the triad were once disputing about their superior powers; when Siva assumed the appearance of a *pillar of fire*. Brama took the form of a swan to find out its top, but could not. He, however, declared, when he came down, that he had seen it; and for this falsehood no offerings and no temples are dedicated to him. Vishnoo changed himself into a boar, and by his tusk and snout descended into the lower regions, but could not find out the foundation: he therefore ascended, and gave praise to Siva, who was still standing *as a pillar of fire*.

XV. 25.—"The Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet."

This water, which was bitter or brackish (Dr. Shaw says the latter), was thus made sweet by the casting in of the tree. Some suppose it was a bitter wood, such as *quassia*, which corrected the water.

Water is often brackish in the neighbourhood of salt pans or the sea, and the natives correct it by throwing in it the wood called *Perru-Nelli*, Phylanthus Emblica. Should the water be very bad, they line the well with planks cut out of this tree.

In swampy grounds, or when there has not been rain for a long time, the water is often muddy, and very unwholesome. But Providence has again been bountiful by giving to the people the *Teatta Maram*, Strychnos Potatorum.

All who live in the neighbourhood of such water, or who have to travel where it is, always carry a supply of the nuts of this tree. They grind one or two of them on the side of an earthen vessel: the water is then poured in, and the impurities soon subside.

XVI. 16.—"For every man." Hebrew has this, "By the poll or head."

A man, when offering money to the people to induce them to do something for him, says, "To every *head*, I will give one fanam." In time of sickness or sorrow, it is said, "Ah! to every *head* there is now trouble." "Alas! there is nothing left for any *head*." "Yes, yes, he is a good master: to every *head* he has givena cow." "What did you pay your coolies?"—"To every *head* one fanam."

XIX. 4.—"I bear you on eagles' wings."

Thus did Jehovah deliver and support his people. "Ah! how great was their danger! the enemies fought and prevailed, but the God came (Maga Vishnoo) and took them on his wings." "O that god would come, and take me on his wings!" says the man who is in great trouble.

15.—When people fast, when an atoning sacrifice has to be made, when the *ubatheasum*, or priestly instruction, is whispered in the ear, when the Scanda Purāna or Pulliar Purāna is heard read (which takes up twenty-one days), or when medicine is taken, the Hindoos abstain in the same way.

XX. 5.—"Visiting the iniquity of the father."

It is universally believed that children suffer for the iniquities of their ancestors, through many generations.

"I wonder why Tamban's son was born a cripple?"—"You wonder! why, that is a strange thing; have you not heard what a vile man his grandfather was?" "Have you heard that Valen has had a son, and that he is born blind?".—"I did not hear of it, but this is another proof of the sins of a former birth." "What a wicked wretch that Venāsi is! alas for his posterity, great will be their sufferings." "Evil one, why are you going on in this way; have you no pity for your seed?" "Alas! alas! I am now suffering for the sins of my fathers."

When men enjoy many blessings, it is common to say of them, "Yes, yes, they are enjoying the good deeds of their

fathers." "The prosperity of my house arises from the virtues of my forefathers."

In the Scanda Purāna it is recorded, "The soul is subject to births, deaths, and sufferings. It may be born on the earth, or in the sea. It may also appear in ether, fire, or air. Souls may be born as men, as beasts or birds, as grass or trees, as mountains or gods."

By these we are reminded of the question, "Who did sin, this man or his parents, that he was born blind?" "Jesus answered, Neither hath this man sinned, nor his parents."

26.—"Neither shalt thou go up by steps unto mine altar."

Some of the altars are said to be from ten to fifteen feet in height; consequently the priests have to ascend by steps.

XXII. 5.—"Shall put in his beast, and shall feed in another man's field."

Nothing is more common than for people to drive their cattle into the fields of others; nay, they are so unprincipled as often to let them go amongst the tender corn. Passers by see this, but make not the least effort to turn them out.

18.—"Thou shalt not suffer a witch to live."

Amongst the Hindoos there are females who profess to tell to tell where things are, which have been lost, or by whom they have been stolen. They also affect to deal with familiar spirits. One great qualification for this, is to have a peculiar eye, especially if like that of the cat.

Women often declare that they are possessed with a devil. They then rage and tear themselves in the most dreadful way. They do not, like the Sibyls, write their prophecies on leaves, to be scattered by the winds; but all their incoherent declarations are most carefully remembered.

26. — "If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:"

27. — "For that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious."

The clothes which the Orientals wear by day, serve them as *bed-clothes* for the night.

Does a man wish to retire to rest, he needs not to trouble himself about the curtains, he requires not the bed-steps, he does not examine whether his bolsters or pillows are in order, he is not very particular about the adjustment of his sheets and counterpane; he throws a mat on the floor, places his little travelling bag or turban for a pillow, takes off his cloth (which is generally about nine yards long), puts one end under him; then covers his feet, and folds the rest round his body, leaving the upper end to cover his face.

Thus may be seen coolies in the morning, stretched side by side, having, during the night, defied all the stings of their foes, the musquitos.

XXIII. 4. — "If thou meet thine enemy's ox, or his ass, going astray, thou shalt surely bring it back to him again."

Amongst the Hindoos, malice often finds its victim in a dumb animal. If the wretch cannot revenge himself on the man, he will on his beast. The miscreant watches till the cattle go astray, or the owner shall be out of the way, when he pounces upon the innocent ox or cow, and cuts off the tail. Hence may be seen, in every village, cattle which thus proclaim the diabolical passions of man.

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8. — "The gift blindeth the wise." Hebrew, "seeing." The Tamul has it "blindeth the sight."

13.—"Make no mention of the name of other gods, neither let it be heard out of thy mouth."

The heathen attach great importance to the mentioning of the *names* of their gods. They do not generally pray as we do; but in time of difficulty or danger, repeat the *name* of their god, which is believed to have great power, carrying with it the nature of a *charm* which nothing can resist.

To be able to articulate the *name* of Siva, in the hour of death, is believed to be the password into heaven. "Let him but do this; then, as the lightning strikes the palmirah tree, so his sins, and the power of the metempsychosis shall be destroyed."

"Nay, should he not be able to mention the names of his gods, let them but be whispered in his ears, and heaven is secure."

No wonder, then, that the Israelites should be forbidden to mention the *names* of other gods.

19.—"The first of the first fruits of thy land, thou shalt bring into the house of the Lord."

The heathen generally give to their gods a part of the *first* produce of all fruit trees, and of the various kinds of grain, also the *first* milk given by a cow.

19.—"Thou shalt not seethe a kid in his mother's milk."

Cudworth, as quoted by Dr. A. Clarke, says, on this passage, "It was a custom of the ancient heathen when they had gathered in all their fruits, to take a kid and boil it in the milk of its dam; and then in a magical way to go about, and besprinkle with it all their trees and fields, gardens and orchards."—"Spencer also informs us, that the Zabei used this kind of magical milk to sprinkle their trees and fields, in order to make them fruitful."

It is a custom among the Hindoos to boil rice and milk,

with which they sprinkle their trees and gardens, in order to make them fruitful.

On the first day of the new year also the house is sprinkled in the same way; and a part of what is left is sometimes kept till the next year.

28.—" I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite."

The goddess of Siva sent hornets to destroy the giants.

XXV. 6.—" Oil for the light, spices for anointing oil, and for sweet incense."

These are all used in the temples, and are supplied by the people. The anointing oil is chiefly for the lingam, but it is also used for the god Pulliar and others.

XXVII. 19.—" All the vessels of the tabernacle shall be made of brass."

All the utensils of the temples are made of the same metal. Thus the lamps used before the idols and other places, those vessels used for conveying water, or sacred fire, are always, in those temples that I have known, made of brass.

XXVIII. 22.—" Thou shalt make upon the breastplate."

Some of the breastplates worn by the idols (when taken out in procession) are exceedingly valuable and beautiful; they are suspended from the neck by chains made of gold. I once saw one which was worn by the goddess Pārvati, which had in its centre the largest and most perfect emerald that I had ever seen, and was studded with very valuable brilliants and rubies; the pearls which were pendant from it were exceedingly costly.

But breastplates are also worn by men of rank, and have generally been given by the sovereign, for services performed for the state. (Isa. lix. 17. Eph. vi. 14. 1 Thess. v. 8. Rev. ix. 9. 17.)

29. — "Aaron —— when he goeth in unto the holy place."

The Hindoo temples have a holy place*, which has a dome top to it. Its name signifies the *principal* or *original* place; into it none but the priest can go, and when he enters and performs the *poosy*, or ceremonial worship, he rings a bell which is carried in his left hand. (Verse 34.)

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33. — "Upon the hem of it, thou shalt make pomegranates."

This fruit is plentiful, and grateful to the taste; and a representation of it may be seen in temples, on pillars, friezes, or painted on the drapery which clothes the cars. The only object is ornament.

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42. — "Consecrate them, and sanctify them, that they may minister unto me, in the priests' office." The Hebrew has for "consecrate," "fill their hands." See also Judges xvii. 5. 12. and 1 Kings xiii. 33. and many other places where the word "consecrate" is in the margin rendered "*fill the hand*."

Is it not a remarkable fact that the word Kai-Reppi, which signifies, in Tamul, to *consecrate a priest*, also means to *fill the hand?*

When a layman meets a priest, he puts his hands together as an act of reverence, and the priest stretches out his right hand, as if full of something, and says, "Blessings."

XXIX. 7. — "Take the anointing oil, and pour it upon his head, and anoint him."

* In one of the large plates (No. 37.) illustrating the Researches of Belzoni in Egypt and Nubia, by John Murray, Albemarle-street, there is given a view of the temple at Erments, with a dome top, which corresponds exactly with the *holy place* of the temples of the Hindoos.

In reference to the representations given in the plates contained in Belzoni's Researches, I am of opinion that they principally refer to India; which I may, perhaps, hereafter attempt to prove.

When a priest is consecrated, water is poured upon his head, and also perfumed oils.

23.—"One cake of oiled bread."

The natives, on festive occasions, eat cakes made of the flour of rice, which are fried in fresh cocoa-nut *oil.*

XXX. 18. & 19.—"Thou shalt make a laver of brass to wash withal——shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. Aaron and his sons shall wash their hands and their feet thereat."

In the vestibule of a heathen temple is kept a large brass laver filled with water. In it the priest washes his hands and feet before he enters into the holy place.

25.—"The art of the apothecary." The Hebrew has this "perfumer."

In all large temples there is a man whose chief business it is to distil sweet waters from flowers, and to extract oil from wood, flowers, and other substances. His name is the *Thile-Kāran.*

23.—"Sweet cinnamon."

Whence did the Israelites procure this (at that time) rare and valuable spice? We know it was formerly found in Arabia, though now believed to be extinct. Whence did they get their numerous spices? Have not the Eastern Isles been always most famous for such articles? Has any island ever been so celebrated for cinnamon as Ceylon*? Is it not also at this day more valuable and more plentiful than that of any other country? It was never brought hither by speculators or cultivators. It is indigenous to the soil.

Were the ancients unacquainted with Ceylon? Facts, history, and tradition go to say they were not. The theology of

* Many authors believe Taprobane, *i. e.* Ceylon, was the place.

Egypt is strongly related to that of India, and was probably either derived from it, or they *both* came from one *common* source.

Whither did Solomon's ships go on their three years' voyage? To the African Isles? Were those places ever celebrated (in comparison with the Eastern archipelago) for the articles transported by the ships? Where did they procure their ivory? or, as the margin has it, "elephants' teeth." It is well known that the Eastern Isles abound with elephants, and that those of Ceylon are the most prized of any in the East. Did the ships sail to the continent of Africa for them? Where did they procure their apes, their peacocks, their ebony, their precious stones, their silver and gold? In what parts of the world are they so plentiful as in those alluded to? Ceylon abounds in precious stones, peacocks, and ebony; and Java and Sumatra* abound in apes and gold.

There cannot be a doubt that Solomon's ships did sail to India; and if so, would they not touch at such a valuable island as Ceylon?†

XL. 10.—"Most holy." Heb. "Holiness of holinesses." The Tamul translation has it "holiness to holiness."

* An old East India captain showed me a piece of what he called virgin gold, which was washed down a mountain in Sumatra, called Golconda.

† In Pliny's notices of Ceylon, as quoted by Philalethes (noticed also in the Universal History), mention is made of one Annius Plocamus (a free man), who farmed the customs in the Red Sea, having been blown in a violent tempest off the coast of Arabia: he was unexpectedly driven, after a passage of fifteen days, to the port of Hippuros, in the Island of Taprobane (Ceylon); but the situation of the port is difficult to trace. The word hippuros, or hipporus, is probably composed of two Greek words, hippos, a horse, and orus, a mountain, which is the exact translation of the name of the place called Kuthre-Malli, *i. e.* horse-mountain, which lies on the N. W. coast of Ceylon.—(See Madras Gazette, Sept. 16. 1830.) In the neighbourhood of that place are numerous architectural remains, as pillars and tumuli, which go to corroborate the tradition that it was once a famous city; and that there the princess, named Alli, alias Abbi-Arasāni, whose marriage with Arjuna, one of the five Pandavas, is the subject of a very popular drama, called Alli-Arasāni-Nādagam, *i.e.* the comedy of the Princess Alli Arasāni.

27.—"Sweet incense." Heb. "The incense of sweet spices."

The sweet incense used in the Hindoo temples is composed of the following articles:—Frankincense, Kungelium (two kinds of rosin), Sarsaparilla, *Periploca Indica*, *Curcuma Zedoria*, *Cyperus Tixtilis*, Kondo Sange-Lingam, of which the Materia Medica says, "This is a sweet-smelling yellow-coloured root, with which the natives prepare a fragrant liniment for the head." Also the root of the lime tree.

LEVITICUS.

CHAP. I. verse 15.—"Wring off his head." Hebrew, "Pinch off the head with the nail."

The Hindoos, in offering a fowl, always cut off the head.

II. 13.—"And every oblation of thy meat offering shalt thou season with salt."

Dean Spencer, as quoted by D'Oly and Mant, says, "Many of the ceremonial laws of the Hebrews have reference to the idolatrous opinions of the neighbouring nations and their corresponding rites, for they were given in *opposition* to them."

The preceding verse, and the one now transcribed, may be of the description alluded to. The heathen never use salt in any of their offerings. The Hebrews offered bullocks and heifers; but a Hindoo would as soon offer his child as a heifer. Neither can any female be offered by the heathen.

IV. 4.—"Shall lay his hand upon the bullock's head."

It is a fact that when a man makes an offering of a goat or a ram, he puts one leg over it (as on horseback), puts his hand on the head, while the priest repeats the *mantherams* or prayers; after which the head is struck off at one blow.

22.—"Hath sinned—— through ignorance."

It is truly amusing to hear a man after he has been detected in a crime, declare it was all *arreyāmey*, all ignorance. The thief before the judge says, "Forgive me, my lord, it was done in ignorance; my lord, let ignorance plead for mercy."

V. 2.—"If a soul touch any unclean thing, whether it be

a carcase of an unclean beast, or a carcase of unclean cattle — he shall be unclean."

Should a person of high caste touch those who are of low caste, or the dead body of any animal, he is unclean, and must go through the prescribed ceremonies, before he can be pure. A man of the Saiva, and some other sects, by touching a dog, pig, ass, or buffalo, becomes unclean.

7.— "If he be not able to bring a lamb." Hebrew, "His hand cannot reach to the sufficiency of a lamb." The Tamul has this, "to his hand a lamb if not."

VI. 13.— "The fire shall ever be burning."

The fire used in the great sacrifice of the *Yāgam* must be taken from the fire of some former offering of the same kind, or produced afresh by the rubbing together of two pieces of wood; any other would amount to that which is called "strange fire." Lev. x. 1.

A lamp is continually burning in the temple; but should it by accident be extinguished, it is relighted by fire procured in the way alluded to, or in an emergency from the house of a high caste man, which, however, has to be made holy before used for sacred purposes.

The sacrifice called Yāgam is very expensive*, and believed to be most effectual in procuring the things desired by the offerers. From the fire of this offering, the individual who makes it takes a portion, which is sacredly kept to light his *funeral pile.*

VII. 13.— "Shall offer for his offering leavened bread."

The cakes, or bread, offered in the ceremonies of the Hindoos, are always *unleavened.* For domestic purposes, on

* Some years ago Rāma Swamy Aiyar made the offering of the Yāgam, at Sedambaram, which cost 20,000 pieces of gold.

the contrary, leaven is procured by allowing a little of the dough to become sour.

VIII. 31. — "Boil the flesh at the door of the tabernacle —— there eat it."

The Hindoos would almost as soon eat the flesh of a living animal as that which has been boiled. It is always roasted, or made into curry, or prepared with spices. They are astonished at Englishmen eating a boiled fowl, or boiled fish. They say the natural scent of the animal cannot thus be taken away. The Moormen tell, as a very wonderful thing, that boiled flesh is sold at Mecca.

XI. 33. — "And every earthen vessel whereinto any of them falleth —— shall be unclean, and ye shall break it."

This refers to any unclean or dead animal falling into or touching an earthen vessel.

Most of the cooking utensils of the Hindoos are of earthen ware. Should an unclean, or dead animal, or insect, touch or fall into them, they must be broken. Nay, should a person of low caste get a look at the cooking vessels of a Brahmin, or one of the Saiva sect, they will immediately be broken; and no small portion of abuse be poured upon the offending individual. Should an unfortunate dog, in his prowlings, find his way into the kitchen, and begin to lick the vessels, woe be to him! for he will not only have hard words, but hard blows; and then follows the breaking of the vessels. On this account, the Brahmins, and others, conceal their earthen ware when not in use.

XII. 2. — "If a woman have conceived seed, and born a man-child, then she shall be unclean seven days." 4. "She shall then continue in the blood of her purifying, three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until

the days of her purifying be fulfilled." 5. "If she bear a maid child, then she shall be unclean two weeks. 6. "When the days of her purifying are fulfilled — she shall bring —— a burnt offering."

After the birth of a child, the mother of the Brahmin caste is unclean eleven days; of the royal family, sixteen; of the merchant caste, twenty-one; of the Vellalah and other castes, thirty-one days.

No difference is made in the time of purification for a male or female child.

As were the Hebrew women, so are these; they cannot touch any hallowed thing, nor even the vessels used for domestic purposes.

When the days of her purification are over, she takes or sends an offering to the temple.

XIII. 45. — "The leper —— shall put a covering upon his upper lip."

The prophet Ezekiel, in reference to the death of his wife, was ordered not to "cry," neither to cover the lips; (the margin has "upper lip"). The prophet Micah (iii. 7. describes the confusion and sorrow of those who had by their wickedness offended the Lord. "Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips, for there is no answer of God." Margin again has, "upper lip."

All these passages refer to the sorrow of those concerned. A person in deep distress puts his hand over his mouth, and hangs down his head, as if looking on the ground. When a man suddenly claps his hand on his mouth, it denotes great sorrow or surprise. To put the fingers in a line with the nose, conveys the idea of silence and submission.

"Why is your hand on your mouth?" — "Not for joy." "But why?"—"My son, my son, my wicked son! He has gone with the evil ones to the distant country." "Ah, friend, why is your hand there?" — "Alas, the tigers got

amongst my cattle last night, and great is the slaughter." "The king is angry with Rāman — his hand is now on his mouth." "I may well put my hand on my mouth; I have been taken by the neck, and driven from the presence of my lord. My requests have all been denied." Job xxi. 5.

XIV. 10. — "One log of oil."

Mr. Benson says, "A log is a measure containing about six eggs." The Tamul translation has, for log, *Alăku*, *i. e.* the eighth of a measure. The Eastern measure contains one quart, which, according to this, gives the one eighth of a log.

XVI. 6. — "Make an atonement for himself, and for his house."

The Hindoos make offerings for each other; thus a husband for his wife, or a brother for his brother. Should a person at a distance be in *doubtful* circumstances, his friends will make an offering for him. Whilst Kāsinăden was being tried for his life, before the Supreme Court, his mother was making offerings for him at the different temples; and, after his acquittal, he employed two days in making additional ones, *before* he returned to his house.

A father in the offerings for his family mentions the names of the different members. It is, however, more common for the priest to do this; and when he presents them, he repeats the name of the individual, as, "In the name of Múttoo."

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10. — "Let him go for a scape goat."

When a person is sick, he vows on his recovery to set a goat at liberty, in honour of his deity. Having selected a suitable one from his flocks, he makes a slit in the ear, or ties a yellow string * round its neck, and lets it go whithersoever it pleases. Whoever sees the animal knows it to be a Nate-kadi,

* "The high priest fastened a long fillet, or a narrow piece of scarlet, to the head of the scape goat." — *Calmet.*

the vowed goat, and no person will molest it. Sometimes two goats are thus made sacred; but one of them will be offered *soon*, and the other kept for a *future* sacrifice.

But it is not merely in time of sickness that they have recourse to this practice; for does a man wish to procure a situation, he makes a similar vow. Has a person heard that there are treasures concealed in any place, he vows to Virava (should he find the prize) to set a goat at liberty, in honour of his name. When a person has committed what he considers a great sin, he does the same thing; but, in addition to other ceremonies, he sprinkles the animal with water, puts his hands upon it, and prays to be forgiven.

In large flocks there is generally a he goat, or ram, sacred to the deity, which will never be either sold or killed. The object is to prevent evil coming on the rest of the flock.

In former years it was customary to liberate a bull, in the same way, and for the same purpose, with this exception, that he could never be offered in sacrifice. He wandered about as he pleased, and no one would molest him.* From this practice has arisen the proverb, which is applied to a young man who does as he pleases, or to whom no one will give his daughter; "Ah! he is the temple bull, or the vowed goat." A rude or wanton fellow sometimes boasts (putting his right hand on his breast), "I am the bull of the temple;" meaning he is a privileged character, no one has a right to interrupt him.

Sometimes peacocks, or the domestic cocks, are also made sacred to the deity.

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29. — "Ye shall afflict your souls."

Dr. Boothroyd translates the above, "Ye shall humble your souls," which I have no doubt is the true meaning.

The Hindoos believe self-torture to be an effectual way of propitiating their deities, and of acquiring future happiness.

* Bishop Heber mentions having seen several of these sacred bulls in Bengal.

In the sacred Scanda Purâna, it is said, "There is nothing greater than penance, there is nothing equal to it; there is no treasure worth seeking in comparison with it. If I must say it, to penance — penance itself is the (only) comparison."

With such an authority, can it be wondered that the heathen attach great merit to voluntary afflictions? Hence may be seen some with the right arm pointed towards heaven, like a stiff and fruitless branch; others swinging, with hooks in their flesh, on a lofty pole; others walking on sharp points in their sandals, or fretting away life in a thousand useless and cruel ceremonies.

XVIII. 25. — "The land itself vomiteth out her inhabitants."

When the small-pox or cholera morbus carried off such multitudes, the village or town where they lived was said to have vomited them out. "Alas, alas! the country has vomited its thousands."

Should a person, who goes to visit another, not be received, he says, "Ah, sir, do you vomit me from your presence?"

XIX. 14. — "Thou shalt not curse the deaf, nor put a stumbling block before the blind."

The Hindoos say abuse not the deaf; make not a hole before the blind, nor exasperate the dumb.

Boys, and indeed men, take great pleasure in abusing the deaf, in a voice high enough for the afflicted person to catch now and then a word. To the blind, they pretend to offer presents, or lead them astray. To provoke the dumb, boys scratch their own noses; and it is astonishing to see the anger thus produced.

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19. — "Thou shalt not sow thy field with mingled seed." Deut. xxii. 9. — "Thou shalt not sow thy vineyard with divers seeds."

Large fields may be seen in the East, which are sown with two kinds of seeds. Thus *Ellu* or *Gingelly* and the *Green Gram* are often mixed, and sown together: also the *Tinne* and *Kurraken* in the same way.

One kind requires much water, the other but little; so that whether there be a scarcity or an abundance of rain, the farmer is almost sure to have a crop. Another reason is, there may be a doubt as to which kind the land is most adapted; and therefore recourse is had to this plan. Some plants also require shade, and therefore they sow such together as thus agree.*

In gathering, this method makes but little difference, as they simply lop off the heads of those alluded to.

The object of the prohibition to the Israelites may have been to induce them *fully* to trust in the providence of God, and not to make provision for a *dry* or *wet* season, by sowing their fields with *mingled seed.*

27.—"Ye shall not round the corners of your heads."

Historians inform us that the ancient heathens were in the habit of shaving their heads, so as to leave a *tuft* on the crown in honour of some deity.

The Hindoos often dedicate their children to the gods, in order to secure their protection; and they vow that the hair of the child shall be sacred to the deity till he shall arrive at a certain age. Hence the custom of shaving the whole of the hair off, in hot weather, is in those cases dispensed with, as

* Bishop Heber says, of Monghyr, vol. i. 294., "They get three crops in succession every year from the same lands, beginning with Indian corn, then sowing rice, between which, when it is grown to a certain height, they dibble in pulse, which rises to maturity after the rice is reaped." Again, page 305., "Abdullah enquired of the Bishop, whether a *mixture of seeds* was not *forbidden* in the Purāna? An old man answered, with a good deal of warmth, that they were poor people, and could not dispute, but he believed the doctrine to be a gloss of Budha: striking his staff with much anger on the ground at the name of the Heresiarch."

the sacred *tuft* on the crown is allowed to remain till the age of ten or eleven years.

But it is not merely the practice of those who have been dedicated to the gods; for the priests and people generally shave completely round the head, leaving only the *tuft* on the crown. See on Jeremiah ix. 26.

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28. — "Nor print any marks upon you."

The heathen print marks on their bodies (by puncturing the skin), so as to represent birds, trees, and the gods they serve. Some also, especially the *sacred* females of the temples, have representations on their arms of a highly offensive nature. All Hindoos have a black spot, or some other mark, on their foreheads. And the true followers of Siva rub holy ashes every morning on the knees, loins, navel, arms, shoulders, brow, and crown of the head.

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29. — "Do not prostitute thy daughter to cause her to be a whore."

Parents, in consequence of a vow or some other circumstance, often dedicate their daughters to the gods. They are sent to the temple, at the age of eight or ten years, to be initiated into the art of dancing before the deities, and of singing songs in honour of their exploits. From that period these dancing girls remain in some sacred building near the temple; and when they arrive at maturity (the parents being made acquainted with the fact), a feast is made, and the poor girl is given into the embraces of some influential man of the establishment. Practices of the most disgusting nature then take place, and the young victim becomes a prostitute for life.

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32. — "Thou shalt rise up before the hoary head, and honour the face of the old man."

When an aged man enters a room or public place, the

young arise from their seats, and show him reverence. "The sayings of the old are like ambrosia."

XXI. 13.—"And he shall take a wife in her virginity."

So the priests here marry virgins only. Should they have had two or three wives, it is of no consequence; the next must also be a virgin.

18.—"For whatever man he be that hath a blemish, he shall not approach; a blind man, or a lame, or he that hath a flat nose, or any thing superfluous."

Even those of the seed of Aaron who had any *personal* defect were not allowed to take a part in the offerings of the Lord.

The priesthood amongst the Hindoos is hereditary, but a deformed person cannot perform a ceremony in the temple; he may, however, prepare the flowers, fruits, oils, and cakes for the offerings, and also sprinkle the premises with holy water.

The child of a priest being deformed at the birth will not be consecrated. A priest having lost an eye or a tooth, or being deficient in any member or organ, or who has not a wife, cannot perform the ceremony called Teevāsam, for the manes of departed friends. Neither will his incantations, or prayers, or magical ceremonies have any effect.*

XXIII. 14.—"Ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God."

Thus were the Israelites, before they enjoyed the fruits of the earth, to present a *part* of them to the Lord. Harvest,

* By law, a "crook-backed" person cannot sit in the council; and the son of a king, if deformed, would not be allowed to reign. All persons with deficient or superfluous members are believed to be suffering under the sins of a former birth.

in all ages, appears to have been a time of sacred or profane festivity.

The Hindoos look forward to the reaping time with great delight; and when the corn is ready for the sickle, a *fortunate* day is selected, and the farmer, with his priest and servants, joyfully go to commence the harvest. A favourite and often-tried corner of the field is pointed out as the place where the reapers are to commence their operations. The servants, knowing the place, previously take a cocoa-nut, plantains, areca-nuts, and beetle leaves to the spot; and one of the party brings a dish covered with white cloth, in which there is a cocoa-nut and some rice. An image of the god Pulliar is then made of cow-dung: and the fruits they have brought, with incense, are offered to the idol. The master then goes and reaps a little, and the servants spring forward to their work. The priest has all the offerings as a reward for the ceremonies; and after a certain quantity of the corn has been reaped, the farmer and his servants take it up, and proceed to the family residence. Within his gate is a vessel filled with water, on which are mango leaves and a cocoa-nut: around this he moves once from left to right, and the corn is given into the hands of the mistress, who deposits it in the assigned place.

The next time they go to the field a larger quantity is reaped and immediately thrashed, and a few parrahs are *sent to the temple*.

After these duties have been attended to, they make merry amongst themselves. In a *fortunate* hour, the new rice is boiled in a vessel, which has been rubbed with holy ashes, and when ready is placed before the master with large quantities of curries. He mixes altogether, and offers it to a lighted lamp, and after having tasted it three times, with two fingers and a thumb, he sits down, and prepares to distribute to his guests. They all sit in rows on the ground, and after having finished their repast, the fragments are buried in the garden. Before the visiters retire they each say some pleasant

thing to their host, as, "My lord, may the gods ever keep you."—"May we ever have the pleasure of eating from your hands."

22.—"When ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field —neither shalt thou gather any gleaning."

Fields in the East, instead of hedges, have *ridges*. In the *corners* they cannot easily work with the plough, and therefore prepare that part with a *man-vetty*, *i. e.* an earth cutter, or large kind of hoe. The corn in these *corners* is seldom very productive, as the ridge for some time conceals it from the sun and other sources of nourishment, and the rice also, in the vicinity, soon springing up, injures it by the shade. Under these circumstances, the people think but little of the *corners*, and were a person to be very particular, he would have the name of a stingy fellow.

From this view, it appears probable, that the command was given, in order to induce the owner to leave the little which was produced in the *corners* for the poor.

No farmer will allow any of his family to *glean* in the fields, the pittance left is always considered the property of the poor. In carrying the sheaves all that falls is taken up by the gleaners.*

XXIV. 2.—"To cause the lamps to burn continually."

The lamp kept before the idols is never allowed to go out.

XXVI. 31.—"I will not smell the savour of your sweet odours." 1 Sam. xxvi. 19. "Accept an offering;" the Hebrew has, for offering, "smell." Gen. viii. 21. Amos v. 21. Eph. v. 2.

* Should they be opposed, they curse their opposers, and say, "May this rice soon be parched," alluding to the custom of scattering parched rice in the funeral procession. They therefore pray that the rice may soon have to be parched for the funeral of the owner.

The Hindoos believe that odoriferous spices and drugs are most acceptable to the gods. Hence they are much used in all the services of the temples.

But offerings which are destitute of scent, also, are said to give a sweet *smell* to the gods; thus, of a man who has made large presents to the temple, it is said, the gods have had a *fine smell* from his offerings.

XXVII. 28.—"No devoted thing that a man shall devote unto the Lord, of all that he hath, both of man and beast, and of the fields of his possession, shall be sold or redeemed."

Whatever has been devoted to the gods can never be sold, redeemed, or applied to any other purpose.

In every village, there are chroniclers of strange events, of the visitations of the gods on men who did not act fairly and truly with their *devoted* things. There is a story generally received of "a deranged man, who in a lucid interval made a vow that he would give his gold beads to the temple of Siva, and he became quite well. After this he refused to perform his vow, and he died." "Another person, who was very ill of a fever, devoted a goat to the gods, and immediately became well; but some time after, he refused the gift, and his fever returned."

When a child becomes sick, the parents forthwith enquire, "Have we given all the things we devoted to the gods?" The medical man also, (when the disease baffles his skill!) enquires, "Have you given all the things you devoted to the gods?"

NUMBERS.

Chap. V. verse 2. — "Whosoever is defiled by the dead."

All who attend a funeral procession, or ceremony, become *unclean*, and before they return to their houses must wash their persons and their clothes.*

Neither those in the sacred office, nor of any other caste, can, under these circumstances, attend to any religious ceremonies. They cannot marry, nor be present at any festivity, nor touch a sacred book. A person on hearing of the death of a son, or other relative, immediately becomes unclean. The Brahmins are unclean twelve days; those of the royal family, sixteen days; the merchants, twenty-two; and all other castes, thirty-two days.

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17. — "And the priest shall take holy water."

A woman who was accused of adultery was to drink the water, and to say Amen! to the curses which were pronounced by the priest. Thus, if she were guilty, the water gave effect to the curse. Verse 24.

The Hindoos in a court of justice, after having repeated the formulary, drink *holy water*, which is administered by the priest, to confirm their oath.†

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21. — "Thy thigh to rot, and thy belly to swell."

The people often curse each other by saying, "Ah, thy belly shall become large;" meaning they shall have the dropsy or some other complaint to cause the enlargement.

* Females never attend funeral processions in the East.

† This water is brought from the Ganges, or made sacred by the priests.

VI. 19.—"The priest shall take the sodden shoulder of the ram."

The heathen in their sacrifices do not offer boiled flesh, either to gods or devils. It is always roasted or prepared with spices. The cakes offered to Pulliār are made ready by putting them on a cloth over the mouth of a vessel full of boiling water.

26.—"The Lord lift up His countenance upon thee."

"As I came along the road, I met Rāman, and he lifted up his face upon me; but I knew not the end;" which means he looked pleasantly. Does a man complain of another who has ceased to look kindly upon him, he says, "Ah! my friend, you no longer lift up your countenance upon me."

X. 31.—"Thou mayest be to us instead of eyes."

An aged father says to his son, who wishes to go to some other village, "My son, leave me not in my old age; you are now my eyes." "You are on the look-out for me, your eyes are sharp." It is said of a good servant, "he is eyes to his master."

XI. 5.—"We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic."

To an Englishman the loss of these articles would not give much concern, and he is almost surprised at the Israelites repining at their loss, as at the loss of great delicacies.

The people of the East do not in general eat flesh, nor even fish, so that when they can procure it they consider it a delicacy.

Cucumbers are eaten in abundance in hot weather, and melons are most delicious and plentiful.

I have never seen leeks in the East, and I am doubtful whether they are to be found. But whether or not, there

is much difference of opinion as to the translation of the word.

D'Oyly and Mant have a quotation to this effect:—"Whether the following word, rendered *leeks*, have that signification, may be doubted. Some think it was the *lotus*—which is a water plant, a kind of water-lily, which the Egyptians used to eat during the heats of summer."

In the Universal History (vol. i. 486.) it is said, that those "Egyptians who dwelt in the marshes fed on several plants, which annually grow, particularly the *lotus*, of which they made a sort of bread." Of the Arabs, also (in the same work), it is recorded "They make a drink of the Egyptian *lotus*, which is very good for inward heat.*

The Tamul name of the *lotus* is the Tāmari. The Materia Medica, under the article Nelumbium Speciosum, says, this plant is the true *lotus* of the Egyptians, and the Nymphea Nilufer of Sir William Jones.

Its beautiful and fragrant flower is sacred to Lechimy, the goddess of Magā Vishnoo.

It has a bulbous root, and is highly esteemed as an article of food. As it grows in tanks, it can *only* be had in the *hottest* weather, when the water is dried up; and, in this, we see a most gracious provision in allowing it to be taken when most required. Its cooling qualities are celebrated all over India, and the Materia Medica says of it, "This is an excellent root, and is also prescribed medicinally, as cooling and demulcent." The natives eat it boiled, or in curry, or make it into flour for gruels.

I am, therefore, of opinion, that it was the *lotus* of Egypt respecting which the Israelites were murmuring.

6.—"Our soul is dried."

In great hunger or thirst the people say, "Our soul is withered." "More than this, sir, I cannot do; my spirit is withered

* Savary, in his Letters on Egypt, says, "The root is eaten by the inhabitants who live near the Lake Menzala."—Vol. viii.

within me." "What! when a man's soul is withered, is he not to complain?"

8.—"Gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans."

The Eastern mill consists of two circular stones, about eighteen inches in diameter, and three inches thick. The top stone has a handle in it, and works round a pivot, which has a hole connected with it to admit the corn.

The *mortar* also is much used to make rice flour. It is a block of wood, about twenty inches high and ten inches in diameter, having a hole scooped out in the centre. The pestle is a stick of about four feet long, made of iron wood, having an iron hoop fixed to the end.

12.—"Have I conceived all this people? have I begotten them?"

Is a man requested to provide food for a great number of people, and does he object to it? he asks, "What! have I begotten them? Did they proceed from me? Are they my seed?"

20.—"Until it come out at your nostrils."

What does this mean? Is it not a figurative expression to show that they were to eat till fully satisfied? Bishop Patrick says, "till you be glutted and cloyed with it."

Is it not a striking illustration that this figure of speech is used at this day to convey the same meaning? A host says to his guests, "Now, friends, eat *mookamattam*, to the nose," literally, to eat till they are full up to the nose. "O, sir, how can I eat any more? I am full to the nose, I have no more room." Of a glutton, it is said, "That fellow always *fills up to the nose!*"

22.—"Shall all the fish of the sea be gathered together for them?"

It is said of a man with a voracious appetite: "He eat! ay, ay, the fish of the seven oceans would not satisfy him." "Give the creature the beasts of the seven deserts, and he will devour them all."

XII. 14.—"If her father had but spit on her face, should she not be ashamed?" Miriam had greatly offended God, and, therefore, she was to be as a daughter, whose father had spit in her face.

In Deuteronomy xxv. 9. the widow was to spit in the face of her late husband's brother, if he refused to marry her. And Job (xxx. 10.) in his great misery says, of his enemies, they "spare not to spit in my face;" and in reference to our Saviour, they did "spit in his face."

The most contemptuous, the most exasperating and degrading action, which one man can do to another is to *spit in his face.* A person receiving this insult is at once worked up to the highest pitch of anger, and nothing but the rank or power of the individual will prevent him from seeking instant revenge. Indeed, such is the enormity attached to this offence, that it is seldom had recourse to, except in extreme cases.

A master, whose slave has deeply offended him, will not beat him (for that would defile him), but he spits in his face. When his anger is at the greatest height, he will not even condescend to do that, but order a fellow-servant, or some one near, to spit in his face. Is a person too respectable for this indignity; then the offended individual will spit on the ground.

Schoolmasters, also, when very angry with a scholar, do not, as in England, begin to beat him, but spit in his face, or order some one else to do it.

When the kingfisher makes a noise, they who hear it spit on the ground, to prevent the evil which is supposed to follow. When a child becomes greatly alarmed, the father or mother

immediately spit in its face to remove the fear.* To a person making use of offensive language, bystanders say, "*Spit in his face.*"

XIII. 32.—"A land that eateth up the inhabitants."

Of a very unhealthy place it is said, "That evil country eats up all the people." "We cannot remain in these parts, the land is eating us up." "*I* go to that place! never! it will eat me up." Of England it is said, in reference to her *victories*, "She has eaten up all countries."

XIV. 9.—"Their defence." Hebrew, "shadow."

A poor man says of his rich friend, "He is my *shadow*;" *i. e.* he is my defence. "My shadow is gone;" meaning, he has lost his defence. "Alas! those poor people have lost their shadow."

XXI. 8.—"Make thee a fiery serpent —— set it upon a pole."

It is said in the Scanda Purāna, that in the town of Kānche, *i. e.* Conjeveram, there was a pillar, round which if a person bitten by a serpent walked three times, and earnestly looked at it, he would be cured.

* Holman, the blind traveller, says, "Mothers in Russia, for fear of your casting an *evil* eye upon their children, will, before they allow you to see them, desire you to turn from them, and spit *three* times on the ground, with a view to eject the evil spirit; or, if you happen to have seen them without this precaution, the mother turns round and does it."—Vol. i. 256. Mungo Park says, "They had not travelled far before the attendants insisted upon stopping, to prepare a saphic or charm, to ensure a good journey: this was done by muttering a few sentences, and *spitting* upon a stone, which was laid upon the ground. The same ceremony was repeated *three* times, after which the negroes proceeded with the greatest confidence." Mungo Park also says of the Mandingoes, when the child's head is shaved, for the first time, "The priest whispers a few sentences in the ear, and *spits three times into its face.*" When a similar operation is performed for a Hindoo child, the Brahmin (or another person) *spits three times in the child's face*, to keep off the evil spirits.

In another account it is recorded there were eight pillars of this description, and that they were put there by a great *Rishi*, or saint.

XXII. 4.—"Now shall this company lick up all that are around about us, as the ox licketh up the grass."

A native gentleman, who has many people depending upon him, says, "Yes, they are all grazing upon me." "If I am not careful, they will soon graze up all I have." Of people who have got all they can out of one rich man, and who are seeking after another, "Yes, yes, they have done grazing there, and are now looking out for another place." "These bulls are grazing in every direction."

6.—"Come now —— curse me this people."

The Orientals, in their wars, have always their magicians with them to curse their enemies, and to mutter incantations for their destruction. Sometimes they secretly convey a potent charm amongst the opposing troops, to cause their destruction.*

XXIII. 1.—"Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams." 3. "Balaam said unto Balak, Stand by thy burnt-offering, and I will go; peradventure the Lord will come to meet me, and whatsoever he sheweth me, I will tell thee; and he went to an high place."

Before a king goes to battle, he makes a sacrifice to the goddess of the royal family (whose name is Veerma-Kāli), to ascertain what will be the result of the approaching conflict, and to enable him to curse his enemies.

In front of the temple are made seven altars, near to which

* In our late war with the Burmese, the generals had several magicians, who were much engaged in cursing our troops; but, as they did not succeed, a number of witches were brought for the same purpose.

are seven vessels filled with water, upon each of which are mango leaves, and a cocoa-nut with its tuft on. Near to each altar is a hole containing fire. The victims, which may be seven, or fourteen, or twenty-one, consisting of buffalos, or rams, or cocks, are brought forward. A strong man strikes off the head of the victim at one blow, and the carcass is thrown into the hole of fire, with prayers and incantations. The priest then goes into the temple, and offers incense, and after some time returns in a frantic manner, declaring what will be the result of the battle. Should the answer received be favourable, he takes a portion of ashes from each hole, and, throwing them in the direction of the enemy, pronounces upon them the most terrible imprecations.

The number *seven* also is generally attended to by the poor, in their offerings; or, if they cannot do that, they have an odd number. Thus, seven areca-nuts, or limes, or plantains, or beetle-leaves, or seven measures of rice, will be presented.

In the month of September, nearly all families have an offering called Māliyum, for deceased relations, which consists of seven balls, made of sugar and plantains, which are afterwards given to the cow, or thrown into the well.

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21. — " The shout of a king is among them."

When people pass along the road, if they hear a great noise of joy or triumph, they say, " This is like the shout of a king." " What a noise there was in your village last evening ! why, it was like the shout of a king."

XXIV. 21. — " Thou puttest thy nest in a rock."

A man who has concealed himself, when sought for by an officer, or his friends, is said to be " in the hole of the rock." " I wonder in what nest that pigeon has concealed itself."

XXV. 2. — " They called the people unto the sacrifices of their gods."

The anxiety which the Moabites manifested to have the

Israelites to join them in the worship of their gods may be seen exemplified every day in the conduct of the modern heathen, in reference to their strong wish to have the English present at their great festivals.

The object appears to be to increase the admiration and zeal of the multitude, and the priests declare that the English make great offerings. I have no doubt money has often been given by the English to assist in defraying the expenses, and that in this way much harm has been done to Christianity.

XXXI. 50. — "We have, therefore, brought an oblation for the Lord, what every man hath gotten of jewels, of gold, chains, and bracelets, rings, ear-rings, tablets, to make an atonement for our souls before the Lord."

There is not a man in a thousand who does not wear an ear-ring or a finger-ring, for without such an ornament a person would be classed amongst the most unfortunate of his race.

Some time ago a large sacrifice was made for the purpose of removing the cholera morbus, when vast numbers came together with their *oblations*. The people seemed to take the greatest pleasure in presenting their *ear-rings*, *finger-rings*, *bracelets*, and *other ornaments*, because they were dearer to them than money, and consequently were believed to be more efficacious in appeasing the gods.

When people are sick, they vow to give a valuable jewel to their god on being restored.

XXXIII. 55. — "Pricks in your eyes, and thorns in your sides." 2 Cor. xii. 7.

People in the East, in consequence of their light clothing, of the exposed state of their feet, and the narrowness of the paths, have a great dread of thorns. Those who carry the palankeen, or who travel in groups, often cry aloud, *Mullu, mullu!* A thorn, a thorn! The sufferer soon throws himself

on the earth, and some one, famous for his skill, extracts the thorn.

Does a person see something of a distressing nature, he says, " That was a thorn in my eyes." A father says of his bad son, " He is to me as a thorn." " His vile expressions were like thorns in my body." A person going to live in an unhealthy place, or where there are quarrelsome people, is said to be going " to the thorny desert."

DEUTERONOMY.

CHAP. I. verse 44. — "Came out against you, and chased you as bees do."

It is said of numerous armies that they are like bees; and of a multitude, who go to chastise a few, "Yes, they came upon us as bees." To a person who has provoked a man of numerous connections, "Yes, you will have them as bees upon you." Of any thing which has come suddenly, and in great numbers, "Alas, these things come as bees upon us."

III. 11.—"For only Og, king of Bashan, remained of the remnant of giants; behold, his bedstead was a bedstead of iron, is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man."

This is a very curious account of a giant king: his bedstead was made of IRON, and we are able to ascertain its exact length, nine cubits, *i. e.* "after the cubit of a man." This alludes to the Eastern mode of measuring from the tip of the middle finger to the elbow, which will be found to be in general eighteen inches. Thus his bedstead was thirteen feet six inches in length, and six feet in breadth.

The hawkers of cloth very seldom carry with them a yard wand; they simply measure from the *elbow* to the *tip* of the *middle finger*, counting two lengths of that for a yard.

IV. 16. — "Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female."

"Such as Baal Peor, and the Roman Priapus, Ashteroth or Astarte." *Dr. A. Clarke.*

The prophet Ezekiel says, in his address to Jerusalem (xvi.

17.), "Thou hast also taken thy fair jewels of my gold, and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them." The margin has for images of men, "image of a male;" and the Vulgate has it, "*imagines masculinas*."

Calmet says, "Probably the prophet might have intended, in this passage, an allusion to those obscene figures, which were carried in the ceremonies of Tammuz or Adonis."

"Origen believed Baal Peor to be Priapus, or the idol of turpitude;" and St. Jerome says, "This idol was represented in the same obscene manner as Priapus."

The image made and worshipped by the Jews corresponds with the Baal Peor of Assyria, the Lingam of India, the Osiris of Egypt, the Φαλλος of the Greeks, and the Priapus of the Romans.

It is worshipped by men and women in nearly all the temples of India and North Ceylon; and is openly exposed on many of their sacred buildings. The wives of the weavers, goldsmiths, and Pandaarams, (excepting at certain times,) wear this image, inclosed in silver shrines, which hang pendant on the breast, or are tied to the arms. When devotees die, it is buried with them.*

But the prophet Ezekiel (xvi. 18, 19.) also gives an account of the *way* in which it was worshipped, "And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them. My meat, also, which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set it before them, for a sweet savour."

The Hindoos, in worshipping the Lingam, observe the following order. The image is first anointed with gingelly "oil," which is afterwards washed off with lime-juice and pure water. A composition made of the following articles is then poured upon it: — Water of the unripe cocoa-nut, rose-water, milk, plantains, "honey," rice, "flour," sugar, sandal

* See drawings, Isa. iii. 20.

dust, powder of the bezoa stone, nutmeg, saffron, and camphor. Then the whole is washed off with the water of unripe cocoa-nuts.

At the offering of the "incense", cakes are presented, made of the following grains: — Kadali, *Cicer Arietinum;* Tuvari, *Cytisus Cajan;* Ulanthu, *Phaseolus Mungo;* Pyru, *Phaseolus Radiatus;* Paddy, *Oriza Sativa;* Tinne, *Panicum Italicum;* Ellu, *Sesamum Orientale;* and Kadaku, *Sinapis Chinensis.*

The "*broidered garment*" mentioned by the prophet (generally made of silk, though I have seen one made of cotton), is then reverently put over the image.

Who can help being struck with these resemblances? Who can avoid being appalled at the wickedness of the Jews? See on 2 Chronicles xiv. 5., and on Amos v. 26. Isaiah iii. 20.

IV. 19.—"And lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, shouldest be driven to worship them." (Job xxxi. 26, 27.)

The first day of the week is called *Nāitu-Killami*, *i. e.* Sunday, and several eat only once on that important day. Before the sun has gained the meridian the devotee forms his fingers into a kind of diagonal plait, and looks at the sun through the small apertures of his fingers thus made. He then places his hands together, and presents them to it, as an act of adoration, and prostrates himself three times on the earth*: after which he takes his solitary meal. Those, also, who are affected with a pain in the eyes or head, before the sun has come to his meridian, keep this fast.

V. 22. — "He wrote them in two tables of stone."

The Hindoos ascribe the invention of writing to Brahma or Siva. They say that those zigzag marks on the skull (called

* He may do this to the number of 108, or 1008.

the *sutures*) are characters written by the divine hand, descriptive of every man's fate.* Thus, men in excuse for their crimes say, "It was written on our foreheads; what could we do?"

The promises of kings or good men are said to be written on *stone*, which means that they are certain and durable. The promises of bad men are like those written in *water;* the pen may form the letters in that element, but will leave no trace behind.

VI. 7.—"Teach them diligently unto thy children." The Hebrew has for *teach*, "whet or sharpen."

If you enquire how a good schoolmaster teaches his pupils, the answer will be, very koormeyāna, *i. e.* "sharply, makes sharp, they are full of points." A man of a keen and cultivated mind, is said to be full of points. "He is well sharpened."

VII. 20.—"Send the hornet among them." Ex. xxiii. 28. Jos. xxiv. 12. See also on Isaiah vii. 18. Ps. cxviii. 12., and on 2 Kings i. 2.

To the people in England this may appear a puerile way of punishing men, but they should recollect that the natives of the East wear scarcely any clothes, having, generally speaking, only a piece of cloth round their loins. They are, therefore, much more exposed than we are to the sting of insects. The sting of the hornet and wasp of those regions is much more poisonous than in Europe, and the insect is larger in size †

I have heard of several who died from having a single sting, and not many days ago, as a woman was going to the well

* Sir Walter Scott, in his Life of Napoleon (vol. iv. 95.), says of the wounded Turks, after the battle, "Some of them, of higher rank, seemed to exhort the others to submit, like servants of the prophet, to the decree, which, according to their belief, was *written* on their *foreheads!*"

† The zimb of Bruce is a different insect.

"to draw water," a hornet stung her in the cheek, and she died the next day.

I have many times seen the hornet attack and kill the tarantula. Under large verandahs the former may be seen flying near the roof, searching in every direction for his foe, and never will he leave him, till he has accomplished his destruction. Sometimes they both fall from the roof together, when the hornet may be seen thrusting his sting most furiously in the tarantula, and it is surprising to see with what dexterity the former eludes the bite of the latter.

The people often curse each other by saying, Unsuttār-Aniverum-Kullive Kuttam, *i. e.* "May all around thee be stung by the hornet!" (meaning the person and his relations.) The toddy drawers use this imprecation more than other people, because the hornet's nest is generally found in the top of the palmirah or cocoa-nut tree, whence they procure the toddy. When they ascend, their hands and feet being engaged, they cannot defend themselves from their attacks.

The god Siva is described as having destroyed many giants by hornets.

XI. 10.—"Where thou sowedst thy seed, and waterest it with thy foot, as a garden of herbs."

To water a large garden requires three men, one of whom stands on a lever near the well (which has a rope and a bucket attached to it): on this he moves backward or forward, as the bucket has to ascend or descend. Another person stands on the ground near the well, to pour the water into a basin. From this a channel, of about eight inches deep and nine broad, runs through the garden; and connected with it are smaller water courses, which go to the different beds and shrubs. The business of the third person, then, is to convey the water to its destined place, which he does by stopping the mouth of each course (where sufficient water has been directed) with a little earth; so that it flows on to

the next course, till the whole be watered. On those herbs or shrubs which require an extra quantity he *dashes the water plentifully with his foot!*

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19. — "Speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." (Also vi. 7.)

When a heathen sits down, he makes mention of the name of his god. Thus, the worshippers of Siva say, when they sit down, "Siva, Siva;" and when they arise, they repeat the same name. At night, when they retire to rest, also, when they arise in the morning, or when they stumble in the way, they utter, "Siva, Siva." They have a proverb to the same purport, "When I stumble in the way, I know only to mention thy holy name."

XII. 31. — Their sons and their daughters they have burnt in the fire."

Some have doubted whether parents could be so cruel as to compel their offspring to pass through the fire, or to be burnt as a sacrifice to the gods; but we have only to look at modern India, at the numerous infants thrown into the sacred waters, and at the burning alive of widows on the funeral pile of their husbands, to see what human nature is capable of doing.* There is reason to believe that, though the British legislature has covered itself with unfading honour in abolishing, by law, these fiendish practices, there are still

* Abbé Dubois, in his Manners, Institutions, and Ceremonies of the People of India (page 488.), says, in reference to an affair, "The magician could not depend upon a certain result, without offering the sacrifice of a young girl to the demons of mischief: and also, when people in authority come to a magician for information on any great event, this barbarous sacrifice is generally the prelude to the ceremonies."

It is still *exceedingly common* in India for people to have to walk barefoot, on a fire, from twenty to thirty yards in length, to regain caste, or purchase heaven.

those of a private nature. Not long ago there were two children offered to the cruel goddess Kāli; and one of the supposed perpetrators was arraigned and tried before the Supreme Court, but escaped for want of evidence.

XIII. 5.—"That dreamer of dreams." Zech. x. 2. "The diviners have seen a lie, and have told false dreams."

The Hindoos may be called a nation of *dreamers:* they are often elevated or depressed by the gay or sorrowful scenes of their sleeping hours. The *morning* is the time for the young and the old to tell their wondrous stories, and many a sage prognostication is then delivered to the attentive hearers.

Men and women often take long journeys, perform arduous penances, and go through expensive ceremonies, from no other cause than a dream. The crafty Brahmin finds this to be a powerful medium of access to the superstition and purses of the people. How many a splendid temple has been built or repaired; how many a rest-house erected; how many a costly present has been the result of a real or pretended dream. Mendicants, pandārams, priests, and devotees, have all had their profitable revelations from the gods. Does a needy impostor wish to have a good berth and a settled place of abode, he buries an idol in some lonely place, and at the expiration of about twelve months he has a dream, and a vision into the bargain, for the god actually appears to him when he is *not* asleep, and says, "Go to such a place, and you will find my image: there long, long has it been in disgrace; but now you must build a temple to my glory." The knave affects to be greatly excited, and relates the whole as a profound secret to a few of his select friends. The story soon gets abroad, and numbers of people beg of him to go to the sacred place in search of the deity. At last he consents; but expresses many a fear, as they proceed, that he has been deceived, or that his or their unbelief will hinder him from finding out the place. In approaching the scene of operation,

he hesitates, thinks he cannot be far off—"the country had just such an appearance in his dream:" he then says, "Dig;" and numbers of the people set to work in good earnest. After some time, he shakes his head, repeats his incantations, and says, "It is not here." He then points to the real spot, and again his gulled attendants commence their meritorious operations. At last the god is found, and the multitude make the welkin ring with their shouts of joy. They fall before the grave impostor, and worship at his feet. His object is gained; money and materials come in on every hand; and shortly after a temple and its goodly courts arise, in which he dwells for life.

The good or evil of dreams is minutely described in some of their scientific works; and it is not a little amusing to see that some of their notions agree with the English, and especially with those of the inhabitants of North Britain.

Does a man dream about the sun, moon, the gods, a mountain, river, well, gold, precious stones, father, child, mother, elephant, horse, car, temple, Brahmin, lotus, flesh of animals, flowers, fruits, swan, cow, fowl, toddy; or that he has his hands tied, or is travelling in a palankeen; that the gods are making ceremonies; that he sees a beautiful and fair woman, arrayed in white robes, coming into his house; that his house is on fire; that he sees a chank, or lamp, or full water-pot; that he roasts and eats his own flesh (he will be a king); that he wears new cloth; that he plays in the mud; that he climbs trees; that swarms of ants creep over his body;—these are all good—"he will have great felicity."

But to dream the gods laugh, dance, run, sing, weep, or clap their hands, is for the country very evil. That you see a crow, eagle, hawk, ass, black cobra capella, pig, monkey, jackall, or salt, curds, milk, sandals, butter, lime, cotton, mud, red flowers, firewood, a black dog, a devil, a giant, a water melon, jack fruit, pumpkin, a hare, an alligator, a bear, a tiger, a ghost; that you go to, or come from, the sea; that

the teeth fall out; that the hand is broken; that you wear dirty clothes; that the walls of the temple fall; that you miss your way; that you travel towards the *south*; that you fall into a pit; or that you see a company of serpents;—these are all *evil* tokens.

To avert the evil implied by those dreams (and a thousand others not enumerated), a person must make offerings to the Brahmins, and give articles of food. Alms must be bestowed on the poor, and on the Pandārams and other religious mendicants, and the person must bathe in holy water. Let him also listen to the song of Pāratham, and all the malignity of his nightly visitations shall be removed.

6.—"The wife of thy bosom." (Gen. xvi. 5. 2 Sam. xii. 3. Ps. lxxxix. 50. Luke xvi. 22. John i. 18. and xiii. 23.)

These, and many other passages, show how much the term *bosom* is used in the Scriptures, and that it generally denotes something of great value or security, affection and happiness.

Any thing which is valuable or dear to a person is said to be *madeyilla*, i. e. in his bosom. When a husband wishes to express himself affectionately to his wife, he says, "Come hither, thou wife of my bosom." Is she dead, "Ah! I have lost the wife of my bosom." In the Scanda Purāna, the goddess of Vishnoo is said to rest in the bosom of the god "Vishnoo, whose bosom is the abode of Lechimy."

To a father it is said respecting a bad son, "Notwithstanding this, you press him to your bosom;"—and of a flatterer, "He would cause the child to fall from the bosom of its mother." (See on Luke xvi. 22.)

XV. 6.—"Thou shalt lend unto many nations."

From the numerous allusions, in the sacred writings, to the subject of lending and of usury, it is easy to perceive that this was a very common practice amongst the ancients of the East. There are thousands at this day who live on the

interest of a very small capital, and thousands who make immense fortunes by nothing but *lending*. So soon as a man has saved a small sum, instead of locking it up in his box, it goes out to interest at the rate of twelve, and sometimes twenty, per cent. People of great property, on account of their anxiety to put out every farthing, often leave themselves in considerable difficulty. Children are taught, in early life, the importance of this plan: hence, striplings may be heard to boast they have such and such sums out at interest. This propensity often places government in circumstances of great loss in reference to their shroffs, or native treasurers. They lend out money from the chest to a great amount, merely to gain the interest. "Ah! you shall lend money to many people," is one of the blessings pronounced on a youthful pair. When a person acquires a new situation, when a man is prosperous, it is said, "He will lend to many people;" which means, he will be rich, and have much influence.

8.—"Thou shalt open thine hand wide unto him."

Of a liberal man, it is said, "He has an *open* hand." "That man's hand is so open, all will soon be gone." When a poor man asks a favour of a rich man, in the presence of another, the by-standers will say, "Open your hand wide to him." A person who has been refused a favour, says, on his return, "Alas! he would not open his hand; no, not a little."

XVIII. 10.—"There shall not be found among you—— an enchanter."

Sorcery is the fruitful source of numerous evils in the East. Charms and counter-charms call for the ingenuity, the property, the hopes, and fears of thousands. They are often used to effect the most diabolical purposes, and many a seduction is attributed to their supernatural power.

11.—"Or a consulter with familiar spirits."

The prophet Isaiah gives a description of the voice of a familiar spirit, and of its proceeding like a whisper from the dust. "Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Isa. xxix. 4. The Margin has, for whisper, "peep or chirp." (Lev. xix. 31. 1 Sam. xxviii. 7.)

The deluded Hindoos, in great emergencies, have recourse to familiar spirits, for the purpose of knowing how they may avoid the evil which is expected, or has in part already come. In the distraction of their minds, they run to the "consulter with familiar spirits," make known their desperate case, and entreat him to lend his assistance. Those "wizards that peep and that mutter," and who seek "for the living to the dead," (Isa. viii. 19.) are generally frightful in their persons, and disgusting in their manners. See the aged impostor, with a staff in his hand: his person bent by years; his wild, piercing, cat-like eye; a scowling, searching look; a clotted beard; a toothless mouth; dishevelled hair; a mumbling unearthly voice; his more than half-naked body, covered with ashes; a wild unsteady gait, joined with the other insignia of his office;—give a fearful influence to his infernal profession.

A man who is in distress, and who has resolved to consult with a familiar spirit, sends for two magicians: the one is called the *Mantheravăthe*, i. e. he who repeats the incantations; the other, the *Anjanam-Părkeravan*, i. e. he who looks, and who answers to the questions of the former. His hand is rubbed with the Anjanam, which is made of the burnt bones of the sloth, and the skull of a virgin; and when the ceremonies have commenced, he looks steadily into his hand, and can never wink or take off his eyes till all shall be finished.

On the ground are placed rice, cocoa nuts, plantains, areca nuts, beetel leaves, milk, camphor, and frankincense. The chief magician then, with a loud voice, begins to invoke the nine gods—Ammon, Pulliăr, Scandan, Aiyenar, Iyaner, Vee-

rapatteran, Anjana, Anuman, Viraver. He then falls to the earth (as do all present) nine times, and begins to whisper and "mutter," whilst his face is in the "dust," and he who looks in the hand "peeps" and stares for the beings who have to appear. All then stand up, and the first wizard asks the second, "What do you see?" He replies, "My hand is cracked, has opened, and I see on the ground." "What else do you see?"—"All around me is light—come, Pulliār, come." "He comes! he comes!" (His person, shape, and dress, are then described.) The other eight gods are now entreated to appear; and as they approach, the second person says, "They come! they come!" and they are invited to be seated in the places prepared for them.

The first magician then enquires of the assembled gods, what is the cause of the affliction, adversity, or danger, of the person for whom the ceremonies have been instituted? He who "peeps" in the hand then replies, and mentions the name of the evil spirit, who has produced all the mischief. The malignant troubler is summoned to appear, and to depart; but should he refuse, he is bound, and carried off by the gods.

Is it not probable that Saul and the woman who had "a familiar spirit at Endor," were engaged in a similar way? Saul was in great distress, for the Lord would neither answer him "by dreams, nor by Urim, nor by prophets;" and being wound up to desperation, he determined to consult "with familar spirits." He took "TWO men" with him, who were probably qualified like the TWO used by the Hindoos. From the fear which the woman showed, it is probable her incantations had not exactly answered her expectations, because "she cried with a loud voice" when she saw Samuel, proving that she did not expect to see him, and that, therefore, he was sent by some other power. Saul enquired, "What sawest thou?" which agrees with the question proposed by the first magician to his assistant, as to what he saw through

the crack of his hand in the earth. The witch then replied to Saul, "I saw gods ascending out of the earth," which naturally reminds us of the nine gods which are believed to ascend after the incantations of the wizard. Saul then asked, "What form is he of?" and the witch said he was old, and covered with a mantle, which also finds a parallel in the description of "the shape and dress" given of Pulliār by the second magician.*

I am, therefore, of opinion, that God allowed Samuel to come to Saul, or sent him; and that the witch was confounded and terrified at the result of her incantations.

XX. v.—"What man is there that hath built a new house, and hath not dedicated it?"

Dr. A. Clarke says, "it is evident that it was a custom in Israel to dedicate a new house to God." The title of the thirtieth Psalm is "A Psalm or song at the dedication of the house of David."

The Hindoos never occupy a new house without having first made offerings and prayers to the god Pulliār (Ganesa) for protection and prosperity.

19.—"Thou shalt not destroy the trees thereof by forcing an axe against them, for thou mayest eat of them."

Can it be a matter of surprise that the Orientals have a great aversion to cut down any tree which bears fruit, when it is known that they principally live on vegetable productions? Ask a man to cut down a cocoa-nut or palmirah tree, and he will say (except when in want, or to oblige a great person), "What! destroy that which gives me food? from which I have thatch for my house to defend me from the sun and the rain? which gives me oil for my lamp, a ladle

* Saul had also fasted; "he had eaten no bread all the day, nor all the night;" which corresponds with the practice of the Hindoos, as they always fast before they consult the familiar spirit.

for my kitchen, and charcoal for my fire? from which I have sugar for my board, baskets for my fruits, a bucket for my well, a mat for my bed, a pouch for my betel leaf, leaves for my books, a fence for my yard, and a broom for my house? Destroy such a tree! Go to some needy wretch who has pledged his last jewel, and who is anxious to eat his last meal."

XXI. 6.—"And all the elders of that city, that are next unto the slain man, shall wash their hands." (Matt. xxvii. 24.)

When a great man refuses to grant a favour to a friend or relation, the latter asks, "What! are you going to wash your hands of me?" "Ah! he has washed his hands of all his relations;" which means, he will not have any thing more to do with them; he is entirely free, and will not be accountable for them. Hence the Tamul proverb, *Avon ellātilum kai kaluvi nitkerān*, i. e. "He has washed his hands of all."

12, 13.—"Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month."

The margin has, instead of *pare her nails*, "OR SUFFER TO GROW;" which is, I doubt not, the true meaning. This woman was a prisoner of war, and was about to become the wife of the man who had taken her captive. Having thus been taken from her native land, having had to leave her earliest and dearest connections, and now to become the wife of a foreigner, and an enemy, she would naturally be overwhelmed with grief. To acquire a better view of her state, let any woman consider herself in similar circumstances. She accompanies her husband, or father, to the battle; the enemy becomes victorious, and she is carried off by the hand of a ruthless

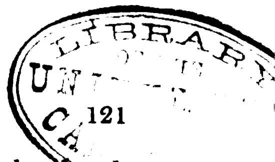
stranger, and obliged to submit to his desires. Poignant indeed would be the sorrow of her mind.

The poor captive was to "*shave her head*" in token of her distress, which is a custom in all parts of the East at this day. A son on the death of his father, or a woman on the decease of her husband, has the HEAD SHAVED in token of sorrow.* To shave the head, also, is a punishment inflicted on females for certain crimes. The fair captive, then, as a sign of her misery, was to shave her head, because her father or mother was among the slain, or in consequence of having become a prisoner of war. It showed her sorrow; and, as in the case of the chief of Antanguin (see note), was a token of her submission. (See also Job i. 20. See on 2 Chronicles, xvi. 14. Isa. vii. 20. and xviii. 2.)

But this poor woman was to suffer her *nails to grow*, as an additional emblem of her distress. That it does not mean she was to PARE her nails, as the text has it, is established by the custom in the East, of allowing them to grow, when in sorrow. The marginal reading, therefore, would have been

* Ellis, in his Polynesian Researches, says, "We observed many of the people at this place with their hair either cut, or *shaved* close, on both sides of their heads, while it was left very long in the middle, from the forehead to the back of the head. On our enquiring the reason of this, they informed us that, according to the custom of their country, they had cut their hair in the manner we perceived, on account of their chief, who had been sick, and who they had heard was dead." The missionary Young, in Africa, says, under date Feb. 10. 1828, "Since the death of Islambie, a chief, almost all the people of this tribe, both small and great, have *shaved* their *heads*, which is a custom among them when any of their great chiefs die." Copland, also, in his history of Madagascar, says, "In mourning for the dead, the Madagasses *shave* their *heads*." "The chief Antanguin came to the camp with his head and beard shaved, in token of submission."

Dr. Finlayson, in his mission to Siam and Cochin China, says, at the death of a king, "All ranks, and both sexes, *shave* the *head*; and this ceremony is repeated a third time." Porcet, also, in his journey to Abyssinia, says, on the death of "Prince Basilius, all persons mourned, which is performed by *shaving* the *head*." Capt. Harkness, M.R.A.S., in his account of the "singular race on the Neilgherry hills," says, "As a mark of mourning, all the family *cut* their *hair* more or less, according to the sex or degree of the deceased." — P. 97. The Greeks did the same thing.



much better for the text. When people, either in the church or state, are performing penance, or are in captivity, or disgrace, or prison, or are devotees, they suffer their nails to grow; and some may be seen, as were those of the monarch of Babylon, in his sorrow, "like birds' claws," literally folding round the ends of the fingers, or shooting through the backs of their hands.

But when men fast, which is sometimes done for one or two years *, or when husbands fast during their wives' first pregnancy, they suffer their nails to grow; also a female, when in sorrow from other causes, does not "pare her nails" until she has performed the ceremony called Antherette.

23.—"But thou shalt in any wise bury him that day."

An Englishman is astonished in the East, to see how soon after death the corpse is buried. Hence a new comer, on hearing of the death of a servant, or native officer, who died in the morning, and who is to be interred in the evening, is almost disposed to interfere with what is to him apparently a barbarous practice. When the cholera prevails, it is truly appalling to see a man in one hour in health, and the next carried to his long home. The reason assigned for this haste is the heat of the climate.

XXV. 4.—"Thou shalt not muzzle the ox, when he treadeth out the corn."

The custom of thrashing corn by the trampling of bullocks still prevails in the East. The floor is made in the open air, of cows' dung and clay. In its centre a post is driven into the ground, and the corn is placed in order around it; and the bullocks, being fastened to the post, begin to move in the circle, enjoying themselves, as they work, by eating the corn.

* They then only eat once in twenty-four hours.

13.—"Thou shalt not have in thy bag divers weights, a great and a small." The prophet Micah also speaks of "the bag of deceitful weights."

As in former times, so now, much of the business in the East is transacted by travelling merchants. Hence all kinds of spices, and other articles, are taken from one village to another by the Moors, who are, in those regions, what the Jews are in the West. The pedlar comes to your door, and vociferates the names of his wares; and, so soon as he catches your eye, begins to exhibit his very cheap, and valuable articles. Have you agreed as to the price, he then produces the BAG of "divers weights," and after fumbling some time in it, he draws forth the weight by which he has to *sell*; but, should he have to *purchase* any thing of you, he will select a *heavier* weight. The man who is not cheated by this trader, and his "bag of divers weights," must be blessed with more keenness than most of his fellows.*

XXVI. 8.—"With a mighty hand and with an outstretched arm." (Deut. iv. 34.)

When a man stretches out his arm, it shows that he is not afraid, and the action says to all who are with him, "Be not afraid." People in the East, for the sake of social intercourse, and mutual *defence* from wild beasts, and other dangers, always travel in companies. These parties have always a head man, who has either assumed that office, or who has been elected, on account of his courage or size. He is the first to cross a river, to rush into a thicket, or face the foe. He goes before the party with a fearless step and aspect. Should a wild beast start from his lair, he immediately stretches forth his arm, in an angle of about forty-five degrees,

* Government has done a great deal to put a stop to these impositions; but in former times, under the native governments, we may easily imagine what would be the state of the case.

and thus giving his fingers and head a shake, says, with astonishing confidence, to all around him, "Fear not." It is common to hear travellers in the evening, after their journey, in talking over the dangers of the day, say, "Ah! when I saw the tiger, how much I was afraid! but so soon as Kanden *stretched* out his *arm*, I was filled with courage."

In a native vessel at sea, should the passengers become afraid, the captain (or some other person) stretches forth his arm which says to all, "*Pia-padātha*, — Fear not." Thus, in their distress, should no one do this, they say, "Alas! alas! *no one stretches forth his arm.*"

But this motion, also, is equivalent to a solemn promise; and in almost every bazaar or market, traders may be seen stretching forth the arm, to show they will abide by the bargain. A friend saying to another, "Believe not that fellow, his promises may be written in water;" the reply will be, "He will not deceive, because he gave the a-pi-attam."* Thus did the Lord Jehovah cheer and guide his people Israel from the land of their captivity, through the sea, and the wilderness, to the land of promise. (See on Gen. xiv. 22.)

XXVII. 15. — "Graven or molten image."

The images of the Hindoos are generally made of copper or stone, but some are of silver or gold. It is not easy to find out the difference betwixt the *graven* and *molten* image, except the first mean that which has been produced by the chisel from stone, and the second that which has been cast in a mould by the action of fire. These images, however, have all of them to be graven, or filed, before they are consecrated.†

* From *a*, the negative (as in Greek), *piam*, fear, and *attam*, the hand; *i. e.* the hand without doubt or fear.

† Images made of stone are never taken out in procession. That of the lingam is generally made of black granite.

17. — "Cursed be he that removeth his neighbour's landmark." (Job xxiv. 2.)

Fields in the East have not fences or hedges, as in England, but a ridge, a stone, or a post; and, consequently, it is not very difficult to encroach on the property of another. Should a man not be very careful, his neighbour will take away a *little* every year, and keep pushing his ridge into the other's ground. Disputes of the most serious nature often occur on this account, and call for the greatest diligence and activity of the authorities.

An injured man repeats to his aggressor the proverb, "The serpent shall bite him, who steps over the ridge," *i. e.* he who goes beyond the landmark.

XXVIII. 3. — "Blessed shalt thou be in the city, and blessed shalt thou be in the field."

Benedictions similar to these are pronounced by a father, or a priest, on a youthful couple, or when a man is about to enter on a new employment. "Thy fields shall give thee rice, and thy gardens fruits. Thy house shall be established, and thy trade shall prosper."

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4. — "Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep."

The word *pallam*, which signifies *fruit*, has always a prefix, to show what kind of fruit is meant; thus, *munthẹra-pallam* signifies grape-fruit; *mām-pallam*, mango-fruit; *vāli-pallam*, plantain-fruit.

Children are also called fruit, having only the prefix *pulli*, child, which at once shows what kind is meant. A father playing with his children, says, "Ah! what kind of fruit is so pleasant as *pulli-pallam* (child-fruit)?" A mother lamenting

the death of her infant, exclaims, "Alas! alas! my womb-fruit is gone; my child-fruit is torn from me." The riddle, "The fruit without a kernel, what fruit is that?" refers to the fruit of the womb. Brahmins, in blessing their followers, say, "The blessings of children are yours." The Sanyāsi, in giving a female the holy ashes, says aloud, "You will bring forth a male child."

When a youth pays reverence to the priest by touching his feet, the words of the verse are often literally pronounced over him.

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5. — "Blessed shall be thy basket, and thy store." Heb. "*dough or kneading trough.*"

Eastern farmers have large baskets made of palmirah leaves, or other materials, for the purpose of keeping their grain: they will contain from one hundred to one hundred and fifty parrahs. These baskets, then, were to be blessed; they were not to be injured by animals, nor robbed by man. But corn is also kept in a store which is made of sticks and clay, in a circular form. This little building is always elevated, to keep the grain from the damp, and is situated near to the house.

When beggars have been relieved, they often say, "Ah! may the place where you make ready your food ever be blessed." "May the rice-pot ever prosper." Thus, that which corresponds with the "kneading trough" of the Hebrews, has also its benediction.

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6. — "Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out."

This blessing is especially pronounced on those who live by travelling with their wares, or on those who go to sea. An aged man says to a person who is taking leave of him, "In departing, blessings will go with you; and in returning, they will accompany you."

13.—"The Lord shall make thee the head, and not the tail."

The prophet Isaiah (chap. ix. 14.) says, "The Lord will cut off from Israel head and tail:" meaning, no doubt, those who were *high*, and those who were *low*.

It is amusing to hear men of rank in the East speak of their dependants as *tails*. Has a servant not obeyed his master, the former asks, "Who are you? are you the head or tail?" Should a person begin to partake of food before those of high caste, it is asked, "What! is the tail to begin to wag before the head?" A husband, when angry with his wife, enquires, "What are you? are you the head or the tail?"

27.—"Smite thee with the itch."

This is a complaint which is far more common, and more formidable, than in England. Those who live on bad food, or reside in the vicinity of a swamp, are the most subject to it. See the poor object with a small piece of cloth round his loins, a staff in his hand, his body "from the sole of his foot unto his crown" literally covered with sores, an imploring piteous look, a weak tremulous voice, and bowing to the earth to excite your charity.

30.—"Thou shalt betroth a wife, and another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof."

All these terrible denunciations (except the last) are in common use amongst the Hindoos. The youth who is *betrothed* to a young female, considers her as his wife; and should another gain possession of her, the offence will be unpardonable. It is one of the curses in common use to say, "Thy wife shall another take away." "Your wife! chee, chee." "Thy gardens, thy fields, thy house, will soon become as charcoal."

XXIX. 17. — "Ye have seen their abominations, and their idols." Hebrew has, for idols, "dungy gods!"

Calmet supposes it was in derision that Beel-Zebub, or rather Zebul, was called the "*god of ordure*;" and Dr. A. Clarke says of "Baal-Zebul, the *dung god*, a title expressive of the utmost contempt."

The "*dungy gods*" here alluded to, were seen by the Israelites, in their journey from Egypt, among "the nations" through which they "passed." The question is,—Are we to understand this offensive appellation as an epithet of contempt; or as a description of the origin, nature, or mode of worship of the idol?

The prophet Malachi, in reproving the priests for their *idolatry*, in having "married the daughter of a strange god" (ii. 11.)*, and by consequence, no doubt, partaking with the people in their ceremonies, says, "I will —— spread *dung* upon your faces, even the *dung* of your *solemn feasts*." Why say, "dung of solemn feasts?"

The god *Pulliār*, corresponding with the Ganesa of Bengal, is, for all domestic offerings, made of *cow-dung*.† In every house, when ceremonies are performed, whether for shaving the child's head for the first time, giving it rice, or a name, or teaching the alphabet the first time, or for a great

* The marginal reference to Ezra, chap. ix. 1, 2., shows what is meant by being married to the daughter of a strange god. "The Levites have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons; so that the holy seed have mingled themselves with the people of those lands."

Here then we find the Levites, and others, had literally married the daughters of a "strange god," and joined in the abominations of the people.

† In the temples he is made of brass and other metals. This god is said to have come from the ordure of the goddess Pārvati.

variety of other objects, an image made of *cows' dung* is used. Farmers, before they plough or reap their fields, soldiers before they go to battle, merchants before they enter into new speculations, men or women before they commence new engagements, or relations, attend to the same thing.

The holy ashes used by the heathen to rub their foreheads and bodies are the ashes of *burnt cows' dung*. For all sacred and purifying purposes, *cows' dung* is used to smear the floor of the temple, house, or place of ceremony. Men of high caste have the place where they sit, while eating, smeared in the same way, to remove the defilement and sanctify the place. When the corpse has been taken from a house, the floor is also smeared for a similar object.

In many of the most sacred ceremonies, a composition of the following articles (all from the cow) are regularly used; dung, its urine, milk, curds, and ghee.

The Israelites had come from Egypt, where was worshipped the apis, or consecrated bull, connected with which all things were sacred; and it is a melancholy fact that, the children of the patriarchs did imitate the idolaters in all their abominations.

23.—" The whole land thereof is brimstone."

When a place is noted for being unhealthy, or the land very unfruitful, it is called a *kenthaga poomy*, a place or country of brimstone. Trincomalee, and some other places, have gained this appellation on account of the heat and sterility of the soils.

XXX. 14. — " The word is very nigh unto thee, in thy mouth."

Does a person pretend that he cannot understand another, that he must make additional enquiries, it will be said, " Do not understand? In thy mouth are the words." Should a child at school be troublesome to the master, he will peevishly ex-

claim. In thy mouth are the words; meaning the enquiry was unnecessary, that the subject was well understood.

19.— "I call heaven and earth to record."

In solemn oaths, people point to the clouds, to the earth, to the grass, to the herbs, to the trees, as witnesses to the truth of what they have said. "O ye clouds above! have I not said the truth? Ah! well do you know it: speak to this, unbeliever." "Ah! these trees can bear testimony to my veracity."

When mariners are at sea, they appeal to it, or to Varuna the god. In storms, they say to the water, "O mother! be calm."

XXXII. 2.— "My doctrine shall drop as the rain—as the small rain upon the tender herb."

Oriental writers often speak of beautiful language as dropping upon the hearers. The Hebrew has for "prophesy" in Micah, ii. 6. "*drop*." The same word is used for drops of rain, for tears, or for the dew dropping from flowers. When a man has received consolation from another, he says, "his words were like rain upon the scorched corn." Of a beautiful speaker, and an appropriate subject, "Ah! his speech is like the honey rain, upon the *pandal* bower of sugar."

5.— "Their spot is not the spot of his children."

Dr. Adam Clarke is, I believe, correct in supposing this alludes to the spot which idolaters have on the forehead*, to show what deity they serve. The worshippers of Siva have a spot on the brow, in a line with the nose, made of the ashes of cow's dung. The followers of Vishnoo have yellow marks, others have vermilion, and some black.

* Which had not worshipped the beast; neither had received his mark upon their foreheads. (Rev. xx. 4.)

7.—"Ask thy father, and he will shew thee; thy elders, and they will tell thee."

Language of this description is often used, by way of contempt, to young people, or to those who make great pretensions. To say thus, "Go, ask the aged; they will tell thee," has a surprising effect on an assuming young man.

10.—"In the waste-howling wilderness—kept him as the apple of his eye." (Zech. ii. 8.)

Where the wild beasts are, is called the place of howling. Thus relations, when their friends are on a journey, say, "Ah! they are now in the place of howling." "My friend, go not through the howling desert."

Precious things are spoken of as being the apple of the eye. Affectionate husbands say to their wives, "*En kan mulli*," *i. e.* "apple of my eye." Of a beloved child, in relation to his parents, it is said, "He is the apple of their eye."

15.—"Thou art waxen fat—thou art grown thick." (Job xv. 27.)

This does not appear to mean that Jeshurun had become fat in person, but fat or proud in spirit. Thus, of people who have risen from obscurity, and who conduct themselves proudly, it is said, "They have become *fat*." To hear, "how fat that man is now," might lead a stranger to suppose it was meant so literally; whereas the individual alluded to may be as meagre as one of Pharaoh's lean cattle.

36.—"Their power is gone."

The Hebrew has, for power, their "hand is gone," which agrees exactly with the Tamul idea. "His hand is now gone." "His hand fails." "The strength of his hand is gone."

42.—"I will make mine arrows drunk with blood."

This figure of speech is often used in Hindoo books; and heroes are made to say of the foe, "My sword shall soon be *matham*, *i. e.* drunk, or mad, with his blood."

XXXIII. 14.—"Precious things put forth by the moon."

The moon, amongst the Hindoos, is spoken of in the *masculine!* gender, and is believed to have a most favourable influence on all fruits and vegetables used by man. "Whilst the sun burns, the moon cools." From the time of the *new moon*, to its becoming *full*, all plants and all kinds of young grain are said to gain more strength than at any other period. In places where the young rice plants have failed, the farmer says, "I must put down some plants there in the *new moon**;" from an idea that they will derive much nourishment from it. Before the time of reaping it is often said, "The moon will bring forth the ears."†

In the Purāna it is written that "rain is produced by the moon; viewing it, say, May rain be produced." The beams of the moon are often called *amutham* (ambrosia); and people who have had the fever during the day, or those who have been much exposed to the heat of the sun, go outside for some time in the evening to look steadfastly on the moon, which, they say, has a very cooling effect on the body.‡

The people of the East, in very remote antiquity, were also acquainted with the influence of the moon on the sea. Thus, in that ancient book, the Scanda Purāna, mention is made of the restoration to life of the king of the Assurs by the supreme Siva, to whom he had offered himself as a sacrifice. When

* Some of the people think the sap of trees rises according to the increase or waning of the moon.

† Not the "Harvest Moon." The reaping time is in February and March.

‡ Query, do the gardeners, farmers, and even physicians, pay sufficient attention to this?

his subjects saw him alive again, they "cried aloud, Our king is come; our king is come:" and their minds, *swelling like the ocean, on seeing the full moon*, they shouted, "O king, prosper, prosper."

They believe the moon causes the sea to flow or swell, and that the sun makes it ebb or subside. (See on Psalm cxxi. 6.)

JOSHUA.

CHAP. II. verse 11.—"Our hearts did melt; neither did there remain any more courage in any man."

In the book called Scanda Purāna, it is said, that Sooran, the demi-god, who was at the head of the Assurs, enquired of Velle, their Gooroo, "What is your object in coming hither? my very bones *melt*, so that I am not myself; my whole mind is fixed on you: my feet cannot urge me forward."

18.—"Thou shalt bind this line of scarlet thread."

The scarlet thread, in this instance, might be nothing more than a sign: it is, however, *sacred* among the Hindoos. When the devotees hear the history of the god Pulliār, which takes up twenty-one days, a scarlet thread is tied round the right arm, which shows that they are engaged in a sacred duty, and that during that period "they will not commit sin." When the priest whispers the *ubatheasam* in the ear of a youth, it is tied in the same way, to denote the same thing. On the day of marriage, the scarlet thread is bound round the right wrist, but is taken off on the fourth day. When a person learns to fence, or goes into battle, the thread is fixed round the right arm or right ankle. The priest also sometimes binds it round the wrist of a person in the article of death. It is called *kāpu*, which signifies guard or protector, and is applied, also, in the same sense to bracelets, armlets, or anklets. A person having on the scarlet thread will not be interrupted; and during the period he will neither shave nor bathe, and will endeavour to be very moral. (Gen. xxxviii. 28.)

VI. 4.—"Ye shall compass the city seven times, and the priests shall blow with the trumpets."

No heathen priest would blow a trumpet, or any other wind instrument, as that service is performed by a particular caste. For a priest to touch any thing with his lips which has been near the mouth of another, would at once make him unclean.

For the sacrifice of the *yāgam*, seven priests are especially required. A man who has been long absent from his temple goes round it, on his return, seven times from the left to the right. When devotees have a particular favour to ask of the gods, they walk round three or seven times, with their hands clasped before them.

VII. 6.—"And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord, until the even tide, he and the elders of Israel, and put dust upon their heads." (Job ii. 12.)

Joshua and the elders of Israel were in great distress, because they had been defeated by the men of Ai, and because they saw in that a token of the divine displeasure. They therefore fell prostrate before the ark of the Lord, and put dust on their heads as an emblem of their sorrow. (1 Sam. iv. 12. 2 Sam. i. 2. Neh. ix. 1.)

How often is the mind affectingly thrown back on this ancient custom by similar scenes at this day. See the poor object bereft of wife, children, property, friends; or suffering under some deep affliction of body: he sits on the ground, with his eyes fixed thereon, a dirty rag round his loins, his arms folded, his jewels laid aside, his hair dishevelled and covered with *dust*, and bitterly bemoaning his condition, saying, *Iyo! iyo! iyo!*—"Alas! alas! alas!"

IX. 11.—"Take victuals with you for the journey." The Hebrew has "in the hand."

When people are directed to take any thing with them, it is always said *un-kailea*, "in your hand take."

X. 12.—"Sun, stand thou still upon Gibeon; and

thou moon, in the valley of Ajalon." (Hab. iii. 11.)

In the Scanda Purāna it is recorded of the demi-god Sooran, that when he heard of the death of his brother, he "was plunged into a sea of grief, he fell from his throne on the earth, and cried out like the roaring of thunder. The earth and the sea began to quake, the infernal Yama trembled, the god of fire was bereft of power, the god of wind was troubled, and the sun and moon ran off astounded at the scene."

When the sun stood still over Gibeon, and the moon over Ajalon, a great battle was being fought betwixt five kings on the one side, and Joshua and the Gibeonites on the other.

In the book called Pāratham, there is an account of a battle which was fought betwixt five princes on the one hand, and one hundred on the other; on which occasion the light of the sun was *concealed*, for the purpose of allowing the one party to conquer the other.

"In the regions of Attanāp-Oor lived two kings, who were brothers. The one had one hundred sons, but the other had only five. He with the large family, finding great difficulty in providing for them, wickedly endeavoured to despoil his brother and five children, in order that his own sons might reign in their stead. After many false accusations for the purpose of seeking a quarrel: a relation of the one hundred princes slew one of their five cousins. The father, on hearing of the death of his son, became enraged, and said, Before the morrow's sun shall set, I will slay the murderer, or cast myself into the fire. The message being sent to the offenders, they prepared for the contest. The murderer was a giant, being four cubits taller than the rest of his fellows, and therefore would be easily distinguished by the bereaved father, who would forthwith direct all his energies against him. They therefore, after due consultation, resolved to dig a hole in the ground four cubits deep, and cause the giant to stand in it, so that he might not be distinguished from the rest. The day came on which the father was either to kill

the murderer, or cast himself into the fire; his vow had gone forth, and either the one or the other must be accomplished. The contest began, and long was it continued, but all to no purpose, for the giant could not be found out. The case became desperate, for the princes had not only lost a brother, but had the melancholy prospect of losing their beloved father, whose vow could not be broken. At that time the god Vishnoo, in his incarnation of Chrishna, knowing their cause was a just one, took his shield and placed it before the sun, which caused instant darkness. The one hundred princes and the giant, thinking the sun had set, said, 'The old man has not accomplished his purpose: let us now go see him burn himself,' and came with triumph to the scene, when in a moment the four brothers arose and despatched the giant on the spot. Then the one hundred princes began to abuse the father and his four sons, saying, 'The vow was to kill him before the sun went down, but you have broken it;' they then greatly reviled them, and were about to slay them, when the god took off his shield from the sun, and showed the full blaze of day. The favoured ones then slew the one hundred princes, took their cities, and made the inhabitants their slaves."

19.—"Smite the hindmost." The Hebrew has for this, "Cut off the tail."

Servants, dependants, or courtiers, always *follow* their superiors. Should one of them cease to serve or follow his master or patron, having gained his end*, another, on seeing this, asks, "Where is your tail?"—"The tail has been long in my way, I have cut it off."

21.—"None moved his tongue against any of the children of Israel."

* A man wishing to gain a favour of a great man, will follow him for days or weeks as a dependant, stooping to the most humble offices till he shall have gained his end.

When a person speaks of the fear to which his enemy is reduced, he says, "Ah! he dares not now to shake his tongue against me." "He hurt you! the fellow will not shake his tongue against you."

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24. — "Put your feet upon the necks of these kings."

This in the East is a favourite way of triumphing over a fallen foe. In the history of the battles of the gods, or giants, particular mention is made of the closing scene, how the conquerors went and trampled on their enemies.

When people are disputing, should one be a little pressed, and the other begin to triumph, the former will say, "I will tread upon thy neck, and after that beat thee." A low-caste man insulting one who is high, is sure to hear some one say to the offended individual, "Put your feet on his neck." (See on Isa. xviii. 2. 7.)

XXIII. 7.—"Neither make mention of the name of their gods, nor cause to swear by them." (Jer. xii. 16.)

The heathen, when accused of a crime, or when making a solemn promise, swear by their gods. Siva-Āne, by Siva, is very binding upon his followers.

13.—"Thorns in your eyes."

"What!" says a wife to her angry husband, "am I a thorn in your eyes?" "Alas! alas! he has seen another; I am now a thorn in his eyes." "Were I not a thorn in his eyes, his anger would not burn so long." "My old friend Tamban never looks at my house now, because it gives thorns to his eyes."

XXIV. 32.—"The bones of Joseph, which the children of Israel brought up out of Egypt."

The bodies of nearly all respectable Hindoos are burned after death. Should a person of rank die in a place too far

off to bring his body home, then the bones and ashes which remain on the funeral pile, will be put in a new earthen vessel and taken to his friends, in order to be buried in a sacred place. But those, whose relations can afford it, take the calcined bones, and throw them into the Ganges, to secure, with certainty, their future happiness. (See on Amos vi. 10.)

JUDGES.

CHAP. I. verse 7.—"Threescore and ten kings, having their thumbs and their great toes cut off." The Hebrew has this, "the thumbs of their hands and of their feet."

The Hindoos call the thumb the *peria-viril*, the great finger of the hand, and the large toe is named the great finger of the foot.

This punishment was exceedingly common in ancient times, and was inflicted principally on those who had committed some flagrant offence with their hands and their feet.* Thus, those convicted of forgery, or numerous thefts, had their thumbs cut off. The practice is abolished, but its memory will remain, as it is now one of the scarecrows of the nursery and domestic life: "If you steal any more, I will cut off your thumbs." "Let me find out the thief, and I will soon have his thumbs."

III. 21.—"Took the dagger from his right thigh."

This may appear an inconvenient and strange place for the dagger: but the Malays, and others, generally carry the *kreese*, which in shape is like the sickle, though much smaller, concealed under the waist-cloth, *an equally inconvenient place*, or under the kerchief, or turban, round the back of the head. A small *kreese* may also be concealed in the long hair.†

* Nearly all dangers and afflictions are believed to proceed from, or cleave to, the hands or the feet. Thus, the feet must in some way or other move for the accomplishment of evil, and the hands will have their part to perform. In consequence of this, a father, in blessing his children, or a priest the people, says, "May God keep your hands and your feet." "Ah! my child, may the gods keep thy hands and feet from evil."

† Some years ago the Kandians, by stratagem, laid hold of some English and Hindoo soldiers, and treated them with great barbarity. A party of Malays determined to have revenge. They therefore affected to desert the

IV. 3.—"He had nine hundred chariots of iron." (Chap. i. 19. Josh. xvii. 16. 18.)

From the ancient writings of this people, it is evident, that kings and heroes often fought in chariots of iron, or of other metals. Some of those cars are said to have been large enough to accommodate fifty warriors. As may be supposed, elephants were principally used to draw them, and the concussion, when the vehicles met, joined with the choler and feats of the combatants, often afforded the historian a subject for using words of a thundering sound, and at the same time appropriate meaning.*

10.—"Ten thousand men at his feet." (Exod. xi. 8. 1 Kings xx. 10.) See the marginal reading of those passages. (Isa. xli. 2. also 1 Sam. xxv. 27.)

The phrase "men at his feet" did not, I believe, refer to any particular class of soldiers, but applied to ALL, whether they fought in chariots, on horses, or on foot. This form of speech is used in Eastern books to show how many *obey* or *serve* under the general. It may be taken from the action of a slave being prostrate at the feet of his master, denoting submission or obedience. In this way devotees, when addressing the gods, always speak of themselves as being at their feet.

When the Orientals speak of his Majesty of Britain, they often allude to the millions who are at his feet. The governors, generals, or judges in the East, are said to have the people of such countries, or armies, or districts, at their feet. Nay, it is common for masters, and people of small possessions to speak of their domestics as being at their

British lines, and went over to the Kandians. The chiefs of that nation held a council, and the Malays were sent for (who had previously agreed on a signal for the destruction of the chiefs); after some time the sign was given, and in an instant the *kreese* was drawn from every man's waist, and plunged into the breasts of all who did not submit.

* The Hindoo writers equal any thing I have seen taken from Greek or Latin authors, in the selection of words to suit the *noise* of the action described.

feet. It is therefore heard every day, for "I will send my servant," *en-kāl-adiyila*, "those at my feet."

VIII. 7.—"I will tear your flesh with the thorns of the wilderness, and with briers."

Thus did Gideon threaten the inhabitants of Zeba and Zalmunna; and thus do masters, fathers, and schoolmasters swear they will punish those who have offended them. To see the force of the figure, it must be kept in mind that the people are almost in a state of nudity. To tear a man's naked body, therefore, with briars and thorns, would be no small punishment. See poor travellers sometimes, who, in consequence of a wild beast or some other cause, have to rush into the thicket; before they can get out again, in consequence of thorns, they are literally covered with blood.

There have been instances where a master, in his anger, has taken the jagged edge of the palmirah branch, to tear the naked body of his slave, and nothing can be more common than to threaten it shall be done to those who have given offence. People also often menace each other with the repetition of the old punishment of tying the naked body in a bundle of thorns, and rolling it on the ground.*

18.—"Each one resembled the children of a king."

Of a person who is beautiful or of a fair complexion, who is courageous and stately in his gait, it is said, "He is like the son of a king." "He is as the son of Manmathon (Cupid)." "He is the son of a god."

IX. 8.—"They said unto the olive tree, reign thou over us."

* Disappointed lovers sometimes vow they will ride (as a child does on a stick for his horse) on the jagged edge of the palmirah branch to punish the obdurate female.

One of the weapons mentioned in the history of Arachandron is made of sharp points; and one of the punishments in the Hindoo hell is described as having the body torn with iron thorns.

The people of the East are exceedingly addicted to apologues, and use them to convey instructions or reproof, which with them could scarcely be done so well in any other way. Has a man been told a secret, he says, in repeating it, for instance, " A tree told me this morning, that Kandan offered a large bribe to the Modeliar, to get Muttoo turned out of his situation." Does a man of low caste wish to unite his son in marriage to the daughter of one who is high, the latter will say, " Have you heard that the pumpkin wants to be married to the plantain tree?" Is a wife steril, " The cocoa-nut tree in Viraver's garden does not bear any fruit." Has a woman had children by improper intercourse, it is said of her husband's garden, " Ah, the palmirah trees are now giving cocoa-nuts." Has a man given his daughter in marriage to another who uses her unkindly, he says, " I have planted the sugar-cane by the side of the *margossa* (bitter) tree.

IX. 33. — " As thou shalt find occasion." The Hebrew has, " As thine hand shall find." (1 Sam. x. 7. margin.)

In asking a favour, it is common, to say, " You must not deny me, sir; but as your hand finds opportunity, so you must assist me."—" Well, my friend, when I have the opportunity of the hand, I will assist you." " The man has assisted me according to the opportunity of his hand; what can he do more?"

X. 8. — " Oppressed the children." The Hebrew has, " crushed."

Of a severe master it is said, " He crushes his servants." " Ah! my lord, crush me not." " When will the king cease to crush his people?"

XI. 40. — " The daughters of Israel went yearly to lament the daughter of Jephthah."

Some suppose the above not to be a correct translation; and others believe that the daughter of Jephthah did not suffer. It is, however, a custom in all parts of the East to lament once a year (on the anniversary of the death of a relation), and to go to the place where the deceased was buried, or burned, or where the ashes may be deposited.

XII. 3. — "I put my life in my hands."

The Ephraimites had found fault with Jephthah because he did not call them to war against the Ammonites, but he vindicated himself, and addressed them in the language of the verse, as a proof of his courage, and that he had been exposed to danger. The Hindoos use the same figure; and the idea appears to be taken from a man carrying something very precious in his hands, and that under circumstances of great danger. When a son who has been long absent returns home, his father says, "My son has returned from the far country with his life in his hand;" which means, he has passed through many dangers. "Last night, as I went home through the place of evil spirits, I put my life in my hands." "The other day, in passing through the forest, I put my life in my hands, for the beasts were near to me in every direction." "Danger! truly so; I put my life in my bosom." "O that divine doctor! my son was at the point of death, but he brought his life in his hand."

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14. — "He had forty sons."

To an Englishman, this may appear almost incredible, but we have a great number of similar cases. A man of property has as many wives as he thinks proper to support; and such is the state of morals, that he finds no difficulty in procuring them. I have known men who have had, in each of the neighbouring villages, a wife or concubine. Santherasega, Modeliar of Oodeputty, who has been dead about thirty years, had two wives and six concubines, who bare to him

thirty children. The old man is described as being of large stature, and as having indulged in strong kinds of food.*

XIII. 5.—"Thou shalt conceive, and bear a son, and no razor shall come on his head."

This command was given to the wife of Manoah, the father of Samson, who had previously been steril.

Hannah, the mother of Samuel, was also steril, "and she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but will give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." (Numbers vi. 5. Acts xviii. 18.)

All who are married in the East, have an intense desire for children. It is considered disgraceful, and a mark of the displeasure of the gods, to have a childless house. Under these circumstances, husbands and wives perform expensive ceremonies; and vow, that should the gods favour them with a son, "no razor shall come upon his head," (*i. e.* excepting "the corners,") until he shall be ten or twelve years of age. In all schools, boys may be seen with elf-locks of ten or twelve years standing, giving a testimony to the solicitude,

* A friend of mine in Manilla knew a man who was the father of forty children.

Lieut.-Colonel Johnson says (in his Travels through Persia) of the king, "The number of his children I could not exactly ascertain: it is generally agreed that he has at least sixty boys and sixty girls living; and many persons add, that there are an equal number deceased, so that their total number must have been two hundred and forty. He has already given in marriage twelve of his daughters; and about twenty-five of the elder of his sons are governors of the principal provinces and cities of the empire. Preparations of fire-works, &c. were at this time making at the palace to celebrate the nuptials of one of his sons, which were to take place in about three weeks.

"Some of the king's elder sons, besides their commands of provinces and cities, which all of them possess, are in confidential situations about his person or household: the present monarch appears to be about forty-five years of age, and has reigned twenty years."—P. 132.

superstition, and affection of the parents, and a memorial of the favour of their deities.

Nearly every nation of antiquity makes its boast of having produced some one, who, in strength or valour, corresponded with Hercules, the son of Jupiter and Alcmena. Many ingenious and learned men have endeavoured to prove that the Samson of the Israelites was the great prototype of the Theban Hercules, and of all his imitators. In this opinion I am disposed to concur; and have been much interested to find, that the Hercules of the East affords many striking coincidences with the hero of the Jews. Some, in reading the following account, may suppose I have something like a concealed opinion, that Samson performed some of his exploits in India and Ceylon. I am, however, nearly convinced he did not travel so far (though it would not have been a long journey), and, therefore, where localities, and traditions, and facts fix themselves on some spot as the scene of his operations, I think it may be inferred, that the historian or poet has thus transferred the adventures of his hero, to identify him with his own nation.

In the early part of the last century, some of the learned and indefatigable Danish Missionaries, who labored in Tranquebar and other parts of India, published a work in the Malabar language, in which they express their opinion, that the Rāmar of India and the Samson of the Scriptures are one person.*

* According to the calculations of the lamented Bentley, of Calcutta, Rāmar was born 961 years before Christ. In reference to the birth of Samson; Usher, Calmet, and many others, believe he was born about 1156 years before Christ. In these accounts, then, formed with no intention to identify the individuals, and upon such *different* data, we only find a difference of 195 years!

It has been clearly proved that the history of Rāmar was not composed (from its various sources) till the year A.D. 295; consequently after the lapse of so many ages, changes of names and places, events and fiction would be introduced.

Besides, as Samson was born 195 years *before* the Indian Rāmar, this gives full time and scope for transplanting the leading features of his character into their own soil.

The following are some of the principal events in the history of Rāmar. The name of his father was Tasāther, and that of his mother Kosāli. She had been steril sixty thousand years, when a divine Rishi appeared to the unhappy couple, and directed them to call a hermit, who lived in the wilderness, and to make the sacrifice of a kid called the *puttra-yāgam**, in order to procure children. They complied; and whilst they were making the offering, a celestial being arose from the flames with rice in his hand, and gave it to the mother of the future Rāmar. At the sight they were greatly afraid, and fell to the ground.

While Rāmar was young, he was greatly delighted in going to the camp. A certain king had a beautiful daughter, who was promised in marriage to the man who could break a certain bow; which feat was performed by Rāmar. He is famed for slaying a lion and two giants; also multitudes of his enemies; for throwing down hills, and tearing up the forests.

His beautiful wife Seethe was stolen by Rāvenan, the giant king of Ceylon, and taken to his island. Rāmar then sent the monkey called Anuman to search for his wife, who soon found her, but was discovered by the giant king. Anuman was seized, and brought into the presence of his majesty of Lanca, when the order was given to cut the monkey down; but the brother of the king having expostulated with him, an *order was given to tie oiled* rags around his tail, to set them on *fire*, and let him go. This being done, the monkey went into the fields and gardens, set them on fire, and the whole country was desolated.

Compare this with the history of Samson. His mother, like Rāmar's, was steril. They both made an offering to procure a child; they were mutually afraid at what they saw during the sacrifice; they both succeeded in their desires. "Manoah's wife was barren." "Manoah took a kid and offered it." "Manoah and his wife looked on it, and fell on their faces to the ground." "The woman bare a son, and called his name Samson."

* Literally, the sacrifice for children.

Samson, in youth, slew a lion, which "roared against him." So Rāmar. The Jewish hero went "down to Timnath," and fell in love with a woman of that country, and married her. When Rāmar was going to another country, he saw the fascinating Seethe, fell in love with her, and married her.

Samson lost his wife through the bad faith of her father, and this was the cause of burning the fields with firebrands tied to the tails of foxes. Rāmar's wife was stolen from him, which was the cause of the firebrand being tied round the tail of the monkey Anuman, and which set fire to the fields, gardens, and forests of Rāvenan.

Samson was bound by the men of Judah, and delivered to the Philistines. So Rāmar was bound by Mily Rāvenan, and taken into the lower regions, to be offered to Kāli.

Samson was sore athirst at *Rama*th! "God clave an hollow place——there came water thereout." "He called the name En-hakkore, which is in Lehi unto this day." "The well of the implorer: this name he gave to the spot where the water rose, in order to perpetuate the bounty of God in affording him this miraculous supply." Dr. A. C. Houbigant, according to Mr. Benson, renders "Then God clave the rock which was in Lehi, and there came water from thence; which fountain is in Lehi unto this day,"—"consequently not in the jaw-bone of the ass."

When Rāmar came to Lanca (Ceylon) to fight and destroy his cruel foes, who had carried off his beloved wife Seethe, he and his army were in great distress for water. He then struck the rock with his arrow, which opened, and gave an abundance of water.*

* This well is still in existence, and is the most extraordinary chasm I have ever seen; and is known by the name of the Puttoor Well. I am aware that many extraordinary appearances in the formation of the earth are, without sufficient foundation, attributed to volcanic fires; but how this place could have been formed, except by some such effort of nature, I am utterly at a loss to know. For miles around the stones have the appearance of scoria, and there are little ridges having all the marks of being acted

But, in addition to these resemblances, there are collateral customs connected with the history of Samson, which serve to identify the whole.

When he went to Timnath to be married, he made "a feast, for so used the young men to do." So here the bridegroom makes a great feast before he takes off the bride, and generally at her house, when numerous guests are bidden. Samson's feast continued seven days: here it ends on the eighth. They began to puzzle each other with riddles. "If ye declare it within seven days——I will give thirty sheets and thirty changes of garments." So here riddles are told; and those who explain them get the forfeit, which may be a robe, or a cloth for the waist. When the young men had found out Samson's riddle, he was convinced his wife had told them, and said, "If ye had not ploughed with my heifer, ye had not found out my riddle." The wife here is also called Kedāre, *i. e.* heifer; which means one who has not had

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upon by fire. In walking over one place, with my friend Dr. R., we were particularly struck with the impression of a Palmirah tree being regularly made in the scoria.

The well itself is about *one hundred and thirty feet deep*, and may be about twenty by thirty feet square.

On one occasion when I visited it (from an idea that the water at the bottom would be different to that at the top) I corked an empty bottle, and let it down to the bottom of the well, and upon drawing it up again found it full of *salt water*. Thinking there might have been something in the bottle, I procured another, but the water was exactly the same; and it gave the same quantity of salt as sea water. The ground is hollow for miles in the vicinity. Bamboos have been tied together, and fastened one to the end of each other, and thrust under the shelvings of the well, but no side has been found. The water rises and falls daily; but more in the wet moonsoon than at any other time. Its distance is about seven miles from the sea, and the whole country to the shore is covered with half-formed scoria.

The well is *sacred;* and a regular heathen festival is kept near it every year, when the devotees bathe in its waters.

Sir E. Barnes erected a steam-engine to pump out the water to irrigate the land, but either the water or the land was bad, as they only reaped the same quantity of rice that they cast into the ground: the engine has been taken down.

a child. "He has a beautiful heifer," or "She is in calf," are expressions applied to a man's wife.

I think, therefore, as the mothers of Samson and Rāmar were previously barren; as they both made an offering of a kid to procure a child; as they mutually saw a celestial being, and were afraid; as the two heroes are proved to have been born at no great distance of time from each other, by calculations formed on different data, by different persons, and for different purposes; as both were famed in early life for their exploits with the lion, and the destruction of their enemies; as the loss of a wife was the principal cause of their future achievements; as the fields of both their enemies were destroyed by binding some combustibles round the tail of an animal; as they both were in "sore thirst," and were relieved by a miraculous supply of water; as the customs, amusements, and forms of expressions in the marriage feasts agree in both cases;—I am of opinion that these two personages are strictly one, and that the Jewish Samson was the great original of the Indian Rāmar. (See on 2 Kings ii. 23.)

XIV. 16.—"I have not told it my father nor my mother, and shall I tell it thee?"

In all parts of the world, I believe, people are pretty much alike as to their capability of keeping secrets. The Hindoos, however, improperly reflect upon the female sex in their proverb, "*To a woman tell not a secret.*"

That secret must be great indeed which will prevent a son or daughter from telling it to the father or mother. The greatest proof of confidence is to say, "I have told you what I have not revealed to my father." In proof of the great affection one has for another, it is said, "He has told things to him that he would not have related to his parents." "My friend, do tell me the secret."—"Tell you? yes, when I have told my parents."

XV. 8.—"He smote them hip and thigh."

This is not to be understood literally, nor that "his leg or thigh was against their hip." It is a proverbial form of speech, used when people have been completely beaten, and may have been taken from a man who is entirely at the mercy of another, when his thigh is broken, or hip out of joint.

Of a man who has been severely beaten, "Ah! they smote him thigh and loins." "Alas! alas! as I was coming from the temple last night, some people caught me, and smote my thigh and loins."

Has a man lost a good situation through folly, it is said, "The fellow is an ass, he has broken his loins, and will never be good for any thing."

XVI. 7.—"If they bind me with seven green withs, that were never dried."

People in England would be much surprised to see what powerful ropes are made from the withes of shrubs or trees. Whilst they are in a green state, they are stronger than any other ropes that are made in the country. Wild elephants, or buffaloes just caught, generally have their legs bound with green withes. *

19.—"She made him sleep upon her knees." Verse 21. "Put out his eyes—he did grind in the prison house."

It is very amusing to see a full-grown son, or a husband asleep on his mother's or wife's knees. The plan is as follows: the female sits cross-legged on the carpet or mat, and the man having laid himself down, puts his head in her lap, and she gently taps, strokes, sings, and soothes him to sleep.

To put out the eyes was a punishment inflicted for all great offences which were committed by the eyes; hence the saying, when a man looks improperly on a woman,

* I once saw a tremendous elephant which had just been caught, thus bound with "green withes.

" You shall have your eyes put out." * " I will tie camphor to your eyes" (which is said to destroy the sight).

The mills in the East consist of two stones, about twenty inches in diameter, and three inches thick, and the corn is put through a hole in the centre. The employment is given to females or slaves, which shows the degradation to which Sampson was reduced.

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23. — " Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand."

Nearly all learned men agree, that the Dagon† of the Philistines is the same as the Vishnoo of the Hindoos; the lower part of the former was in the shape of a fish. The first incarnation of Vishnoo was that of a fish, which shape he assumed to regain one of the lost Vedams.

In 1 Samuel v. 4. we have a most interesting account of the destruction of Dagon, through the temerity of the Philistines; they having placed the ark of the Lord in the temple of the idol. " When they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground, before the ark of the Lord; and the head of Dagon, and both the palms of his hands, were cut off upon the THRESHOLD, only Dagon was left to him." For *Dagon,* the margin has, " the fishy part!"

Before I proceed, I think it necessary to state, that Rāmar, the Indian Samson, was the next incarnation of Vishnoo, who corresponds with the Dagon of the Philistines. Dagon was destroyed 1141 years before Christ, and Rāmar, the next incarnation of Vishnoo, according to Bentley, was born 961 years before Christ, giving a period of 180

* Some years ago the females of the Rajah of Tanjore were bathing in a tank, when a Brahmin ascended a tree to get a sight of them; the king hearing of this, ordered one of his eyes to be pulled out.

† The Burmese have a large temple, called the Dag or Dagon Pagoda.

years from his destruction, to his seventh incarnation as Rāmar.

From the time that Dagon fell on the threshold it became a *sacred* place, for, from that period, " Neither the priests of Dagon, nor any that come into Dagon's house, tread on the THRESHOLD of Dagon unto this day."

The THRESHOLDS of the temples and the houses of the Hindoos are sacred to this day. The god Vāttu or Vāttuma, who is believed to be a son of Vishnoo's, is said to recline, and live in the threshold, changing his position every month. This god was said to have been produced by an illicit intercourse betwixt Vishnoo (when he was a dwarf) and a woman of the race of the Assurs. His offering consists of plantains, flowers, beetel leaves, areca nuts, saffron, and cocoa nuts. On the day the door-frame and threshold of a new house or temple are fixed, the Vāttuma Santhe is offered.

The Hindoos have a very solemn oath connected with the threshold of the temple. Is a man accused of a great crime? he goes to the temple, makes his prosrations, and then approaches the threshold; he pauses — then steps over it, declaring at the same time that he is not guilty of the crime laid to his charge. It is therefore very common to ask a person who denies anything that he is suspected to have done, " Will you step over the *threshold* of the temple?"

The Lord, in his severe denunciations, by the prophet Zephaniah, against the Jews for their idolatry, says, " In the same day also will I punish all those who LEAP on the THRESHOLD;" from which it appears that they also used thus to take an oath, or to perform some other heathenish ceremonies.

But the threshold is also sacred in private houses: it is not propitious for a person to remain on it, neither to eat, sneeze, yawn, nor spit whilst there. Should they do so, the people in the house will throw water upon them to prevent the evil.

I must not forget to notice the pointed observations of the prophet Ezekiel on the same subject. He beheld that " the

glory of the God of Israel went up from the cherub, and stood over the threshold of the house." In the preceding chapter the prophet gives a fearful description of the idolatry of Israel, and that the glory of the Lord had gone from the cherub, in contempt of their idolatry, or to indicate its nature, shows that he is gone to the threshold, and is about to depart from them. When the glory of God was about to return to the temple, the sin of Israel hindered it, and the prophet exhorted them to repentance, and the Lord reprovėd them for "setting their threshold by his thresholds." "They have even defiled my holy name by their abominations." At length the judgments of the Lord were denounced against Moab, Ammon, and Assyria. For the prophet Zephaniah says, "Nettles and salt-pits" shall be amongst them, that Nineveh shall be like a wilderness, that flocks shall be in the midst of her, and that "desolation shall be in the *thresholds*."

Considering the united opinion of many learned men as to the identity of Dagon and the Indian Vishnoo; looking also at the time when Dagon was destroyed before the ark (only one hundred and eighty years previous to his next incarnation of Rāmar); the humiliation of the deity in being broken to pieces on his own threshold; the consternation of the priests and people; their refraining thenceforward to tread on the threshold; the denunciations of the Lord against those "who leap on the threshold;" his great displeasure against those also who impiously had set their thresholds by his; the circumstance of the threshold being a SACRED place amongst the Hindoos; that a deity is believed to dwell in it; that a very solemn oath is taken by stepping over it: I am of opinion that all these allusions, ceremonies, and denunciations, have their origin in the falling of Dagon before the ark of the Lord on the threshold of his own temple.

XIX. 8. "Until afternoon." Hebrew, "till the day declined."

In this way also do our people speak, when the sun has

passed the meridian; "I shall not go till the sun decline;" "I must not go till the declining time."

XXI. 19.—"On the east side." The Hebrew has this, "toward the sun-rising."

Does a person ask the way to a place which lies towards the east, he will be told to go to the *rising place*, to the *rising sky*. If to the west, walk for the *departed place*, *the gone down place*.

RUTH.

Chap. I. verse 11.—"Are there yet any more sons in my womb?"

So said Naomi to the widows of her sons who were following her. When a mother has lost her son, should his widow only come occasionally to see her, the mother will be displeased, and affect to be greatly surprised when she does come. "Do I again see you?" "Is it possible?" "Are there any more sons in my womb?" But the mother-in-law also uses this form of expression when she does not wish to see the widow.

17.—"Where thou diest, will I die."

The dreadful practice of widows burning themselves on the funeral pile with the dead bodies of their husbands, has made the declaration of the text familiar to the native mind. Hence a wife, when her husband is sick, should he be in danger, will say, "Ah! if he die, I also will die; I will go with him; yes, my body, thou also shalt be a corpse." A slave, also, to a good master, makes use of the same language.

Husbands sometimes boast of the affection of their wives, and compare them to the Eastern stork, which if it lose its mate in the night is said immediately to shriek and die.

III. 2.—"Behold he winnoweth barley to-night in the threshing-floor."

In these regions much of the agricultural labour is performed in the night. The sun is so hot, and so pernicious, that the farmers endeavour, as much as possible, to avoid its power. Hence numbers plough and irrigate their fields and gardens long after the sun has gone down, or before it rises in the morning. The wind is also generally stronger in the night, which might induce Boaz to prefer that season.

From the next two verses we learn that he took his supper there, and slept among the barley. Corn in the East is not kept in stacks, but after being reaped is, in a few days, thrashed on the spot. The thrashing-floor is a circle of about forty feet in diameter, and consists generally of clay, and cowdung, without wall or fence. Under these circumstances, it is necessary for some of the people to sleep near the corn, till all shall have been thrashed and taken home.

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7. — "She came softly, and uncovered his feet, and laid her down." Margin, to the fourth verse, "lift up the clothes that are on his feet."

All inferiors, all servants, sleep at the feet of their master. It is no uncommon thing for those who have a great favour to procure, to go to the house of the rich, and sleep with the head at his door, or in the verandah. Thus, when he arises in the morning he finds the suppliant at his door. Should a master wish to dismiss his servants, they often say, "My lord, turn us not away; how many years have we slept at your feet?"

King Arechanan was once placed in great difficulty by his implacable enemy Tirriyothanan. The king, in his distress, resolved to lie down and sleep at the feet of Chrishna. The enemy also went for the same object, but slept at the head of the deity. In the morning when Chrishna awoke, he found the rivals in their different places, and each earnestly requesting his favour. After hearing both sides, the preference was given to Arechanan, because he had displayed the most humility, he having slept at the feet of the deity.

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9. — "I am Ruth, thine handmaid; spread therefore thy skirt over thine handmaid."

The prophet Ezekiel, in describing the Jewish church as an exposed infant, mentions the care of God in bringing her up with great tenderness, and then, at the proper time, marrying her; which is expressed in the same way as the

request of Ruth: "I spread my skirt over thee" —— "and thou becamest mine."

Dr. A. Clarke says, "Even to the present day, when a Jew marries a woman, he throws the skirt or end of his talith over her, to signify that he has taken her under his protection."

I have been delighted, at the marriage ceremonies of the Hindoos, to see amongst them the same interesting custom. The bride is seated on a throne, surrounded by matrons, having on her veil, her gayest robes, and most valuable jewels. After the thāli has been tied round her neck, the bridegroom approaches her with a silken skirt (purchased by himself), and folds it round her several times over the rest of her clothes.* A common way of saying, he has married her, is, "he has given her the *koori*," has spread the skirt over her. There are, however, those who throw a long robe over the shoulders of the bride, instead of putting on the skirt.

An angry husband sometimes says to his wife, "Give me back my skirt," meaning, he wishes to have the marriage compact dissolved. So the mother in law, should the daughter not treat her respectfully, says, "My son gave this woman the koori skirt, and has made her respectable, but she neglects me."

The request of Ruth, therefore, amounted to nothing more than that Boaz should marry her.

IV. 1. — "Then went Boaz up to the gate, and sat him down there; and behold the kinsman of whom Boaz spake, came by: unto whom he said, Ho, such a one! turn aside, sit down here." (Gen. xxiii. 10.)

The word *gate* is often used in Scripture, to denote the place of public assemblies where justice is administered.— This definition of the word gate in its first sense, agrees exactly with the usages of the Hindoos. People, therefore,

* This part of the ceremony often produces powerful emotions on all present. The parents, on both sides, then give their benedictions.

who understand it literally, as meaning always a gate fixed in the walls of the city, do not comprehend its meaning. At the entrance of every town or village, there is a public building, called a rest house*, where travellers remain, and where people assemble to hear the news, or talk over the affairs of the place. There may be seen many a Boaz asking for the advice of his relations and friends, and many an Abraham as he sat "at the gate of his city," bargaining "for the field," and "the cave of Machpelah," in which to bury his beloved Sarah.

> 7. — "Now this was the manner in former time in Israel, concerning redeeming and concerning changing, for to confirm all things: a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel." Verse 8. "Therefore the kinsman said unto Boaz, buy it for thee So he drew off his shoe."

The simple object, therefore, in taking off the shoe was to confirm the bargain: it was the testimony or memorial of the compact.

In Deuteronomy it is mentioned that the brother of a deceased husband shall marry the widow, but should he refuse, then the widow is to "go up to the gate unto the elders and say, My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of my husband's brother." Then the elders were to call the man, and if he persisted in his refusal, the woman was to come forward "and loose his shoe from off his foot, and spit in his face; was to answer and say, So shall it be done unto that man that will not build up his brother's house." From that time the man was disgraced, and whenever his person or establishment was spoken of, it was contemptuously called "the house of him that hath his shoe loosed."

To be spit at in the face is the most degrading ceremony a

* In general, a building without walls, the roof being supported on pillars.

man can submit to. This was done by the widow to her husband's brother, and she CONFIRMED his ignominy by taking off his shoe. But this taking off the SHOE (as we shall hereafter see) may also allude to the DEATH of her husband, whose SHOES were taken off and of no further use to him. And as she said when she had taken off the SHOE from her husband's brother's foot, "thus shall it be done unto that man that will not build up his brother's house," may mean, he also shall soon follow his brother, and have his SHOES taken off his feet in death.

When Rāmar had to go to reside in the desert for fourteen years, his brother Parathan was very unwilling for him to go; and tried, in every possible way, to dissuade him from his purpose. But Rāmar persisted in his resolution, having fully made up his mind to take his departure. When the brother, seeing that his entreaties were in vain, said, "Since you are determined to go, promise me faithfully to return." Then Rāmar, having made the promise, gave his SHOES to Pārathan as a CONFIRMATION of his vow.

Does a priest, a father, or a respectable friend resolve to go on a pilgrimage to some distant country; some one will perhaps say, "Ah! he will never return, he intends to remain in those holy places." Should he deny it, then they say, "Give us your SHOES as a witness of your promise," and having done so, never will he break it.*

* Sir Frederick Henniker says, in reference to the difficulty he had in persuading some people to descend into the crocodile mummy pits, in consequence of some men having lost their lives there,—"Our guides, as if preparing for certain death, took leave of their children; the father took the turban from his own head and put it on that of his son; or put him in his place by giving him his *shoes!!* 'a dead man's shoes.'" I doubt not these shoes were a pledge of their return, or to be kept as a memorial of their death.

Tyerman and Bennet say of the termagants, in Benares, "If domestic or other business call off one of the combatants before the affair is duly settled, she coolly thrusts her *shoe* under her basket, and leaves both on the spot to signify that she is not satisfied."—Vol. ii. 331. I should say, as a pledge that she *will return*.

An affectionate widow never parts with her late husband's SHOES: they are placed near to her when she sleeps, she kisses and puts her head upon them, and nearly every time after BATHING, she goes to look at them. These, therefore, are the "TESTIMONY," the melancholy CONFIRMATION of her husband's death.

1 SAMUEL.

CHAP. I. verse 6.—"The Lord had shut up her womb." The same form of speech is used to denote a similar state. It is, however, principally applied to those who have ceased to bear children.

12.—"She continued praying before the Lord." Hannah, the wife of Elkanah, was steril, but she had an intense desire to be the mother of a "man child," and she went to the "temple of the Lord" to vow, if he would give her one, that she would "give him unto the Lord all the days of his life—there shall no razor come upon his head."

How often do we witness a similar scene. See the afflicted wife prostrate in the dust before the temple of her god: she earnestly entreats the deity to give unto her a "male child." "Ah! then will my husband love me—then will my neighbours cease to reproach me—Ah! my god, a male child, a male child—he shall be called by thy name—and sacred shall be his hair."*

II. 5.—"They that were full have hired out themselves for bread."

* When mothers lose their children also (by death), they go before the temple, and make their vows and prayers to the gods in the same way. Not long ago, when walking near a temple (which was partly concealed from my view by its sacred shrubs and flowers), I heard the plaintive voice of some one in distress; I softly approached the spot, and saw a female on the ground: her long hair was dishevelled, and her person covered with dust: near to her was an infant asleep on the ground. Not wishing to disturb her, I paused, when a man of the village came near; I pointed to her, and enquired, why is she in sorrow?—He replied, "Ah, sir, that poor woman has lost *all* her children except the *one* you see, and she fears that will be taken also; and therefore, in her distress, she has come before the gods to pour out her complaint, and make her solemn vows."

A man of high caste, or one who was once in affluence, will almost as soon die as work for food; and, generally speaking, such is the pity felt for those people, that there are always some who will give a trifle to supply their wants. It is a phrase indicative of great misery to say, "The once rich man is now hiring himself out for conjee" (gruel).

24.—"My sons."

This affectionate form of speech may be heard in the mouth of every father. Thus, it is not common to mention the name, but my eldest, my youngest son (or some other epithet to designate the one he wants). "My sons, listen to the voice of your father." In passing through a village, a man or woman may be heard in every corner bawling out, "Maganea," *i. e.* O son, or "Magalea," O daughter, "come hither; I want you."

31.—"Not be an old man in thine house."

People, in cursing each other, say, "In thy family may there never be an old man," meaning, may all die in youth. "Alas! alas! there has not been an old man in that family for many generations."

VI. 5.—"Ye shall make images of your emerods, and images of your mice that mar the land."

This command was given by the heathen priests and diviners to the Philistines, who were smitten with emerods, and whose land was nearly destroyed by the mice.

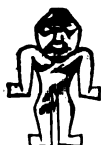
It is a remarkable fact, that when the Hindoos are afflicted in any particular member (or in the person generally), they make an image to represent the afflicted part, and send it to the temple of Kanda Swamy, the Scandan of Bengal, in order to get relieved from their trouble.

The temple of Kattaragam (sacred to Scandan) is famous, in ALL parts of the East, for the cures which have been performed by the deity there. Hence may be seen pilgrims at

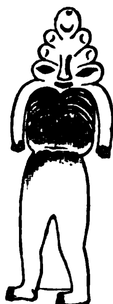
its shrine, suffering under every kind of disease, who have walked, or have been carried, from an immense distance. The



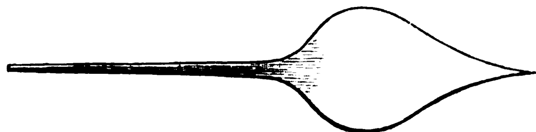
images presented are generally made of silver, and I have seven of them in my possession*, which were offerings in the famous temple already mentioned. The first represents a boy with a large belly, which has probably been presented by the parents for their child labouring under that (very common) complaint.



The second is that of an infant, probably sent by a mother, who had a sick infant, or who, being herself in a state of pregnancy, had some fears respecting the future.† The third is, I suppose, intended to represent an old man, who may have made a vow in his sickness, that he would present an image of silver to the temple, should he recover.

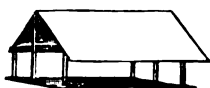


But, strange to say, not only images of living beings are presented, but representations of things in common use. Thus, the other four of the seven are, first, the head of a spear, or arrow, which may have been given by some one during the Kandian war, and which may represent that which actually gave the death wound to some British soldier. It is, however, possible, though not very probable, that it was given by a native sportsman, to ensure success in the chase.



* Given to me by the Rev. J. M'Kenny, Ceylon.

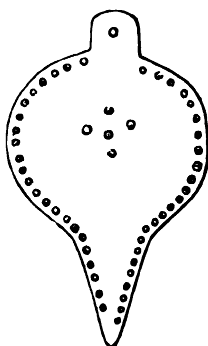
† These rude representations are fac-similes of the originals



The next is a model of a native hut, which I suppose was given by some poor man who was about to build one, or who could not rest in the one he had, on account of evil spirits, or the menaces of some of his neighbours.



The third is a still; no doubt presented by some one who was about to commence the distillation of arrack, and who, at the same time, gave a model of a pair of bellows.



But images of the eyes, the ears, the mouth, and the nose, are also presented, and for the same purpose.

With these facts before us, we acquire a clearer view of what was intended by the priests and diviners of the Philistines, in ordering to be made images of the emerods which had so dreadfully afflicted their persons; and of the mice, which had marred the land.

7.—"Take two milch kine, on which there hath come no yoke."

These were employed to take home the ark of the Lord. It is more than probable that it was not a common thing to employ cows for drawing burdens, especially when they had sucking calves. The providence of God was seen in this arrangement, as the mothers actually took the road which led *from* their calves, and thus showed that they were influenced by a superior power.

Cows in the East (except those that are steril) are never used for domestic purposes. Of people who are proverbially wicked, it is figuratively said, "They are so vile that they even put cows into the yoke." When a person is requested to do that which is improper, he asks, "Can I put a cow into the plough?"

VII. 6.—"They gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said, there we have sinned against the Lord."

Samuel had been reproving the people for their sins, and exhorting them to repent, and come to Mizpeh to fast and pray, and confess their sins. They complied with his directions, and in CONFIRMATION of their solemn vows, they poured out water before the Lord, to show that their words and promises had gone forth, and were "as water spilt on the ground, which cannot be gathered up again."

To *pour water* on the ground is a very ancient way of taking a *solemn oath* in the East. When the god Vishnoo, in the disguise of a dwarf, requested the giant Mahā-Ville (Bāli*) to grant him one step of his kingdom, the favour was conceded, and CONFIRMED by Mahā-Ville *pouring out water before the dwarf.*

But in that ancient work, the Scanda Purāna, where the account is given of the marriage of the god Siva with Pārvati, it is said of the father, "He placed the hand of the goddess Pārvati, genetress of the world, in the hand of Parama Easuran (Siva), and, POURING OUT THE WATER, said, "I give her with a joyful heart." This, therefore, was also done in CONFIRMATION of the compact.

The children of Israel, in their misery, came before the Lord: they wept, they fasted, and prayed, and made their solemn vows; and, in CONFIRMATION of their promises, they "*poured out water before the Lord!*"

VIII. 6.—"The thing displeased Samuel." Hebrew, "was evil in the eyes of Samuel."

When any thing gives displeasure to another, it is said to be evil in his eyes. "This thing is evil in his sight." "Alas! my lord, I am evil in your sight!"

* Of the splendid ruins of Māha-Bālli-poor.

IX. 7.—"There is not a present to bring to the man of God."

A present always precedes the man who has to ask a favour. Those who come on a complimentary visit, or to ask a favour, always present a lime*, or a nosegay, with a graceful bow, to propitiate their benefactor.

10.—"Well said." Hebrew. "Thy word is good."

When you give orders, or advice, or warnings, or promises, those who hear you keep saying, at the close of every sentence, "Nallathu," good, good.

15.—"The Lord had told Samuel in his ear."

The priests have a remarkable custom of whispering something in the ear of those who are to be initiated. When a boy has reached the age of eight, he is eligible to have the Ubatheasum whispered in his right ear. The communication is generally made in the Grandam language, which, of course, is not understood: they do, however, sometimes speak in familiar speech; but it will never be repeated, for the priest assures him, should he do this, his head will split in two. This ceremony is believed to have the power of a charm, and to possess talismanic influence. It is sometimes very expensive, but the benefits are believed to be so great as to warrant the expense.

X. 27.—"He held his peace." Hebrew, "He was as though he had been deaf."

This figure is also used to denote silence.

XIV. 14.—"Within, as it were, an half acre of land, which a yoke of oxen might plough."

Dr. A. Clarke says, "The ancients measured land by the quantum which a yoke of oxen might plough." The same

* Precious stones were formerly put into the limes, as a genteel way of giving a present or a bribe.

mode of speaking is still used by this people. Thus, in describing a man's possessions, they convey an idea of their extent by saying, "How many yoke of oxen will be required to keep the fields in order?" *

26.—"And when the people were come into the wood, behold, the honey dropped."

Bees, in the East, are not, as in England, kept in hives: they are all in a wild state. The forests literally flow with honey; large combs may be seen hanging on the trees as you pass along, full of honey. Hence this article is cheap and plentiful, and is much used by the Vedahs to preserve the flesh of animals they catch in the chase.

The ancient poets take great pleasure in speaking of the value of milk and honey.

41.—"Saul said unto the Lord God of Israel, Give a perfect lot."

42.—"Cast lots between me and Jonathan my son." (1 Chron. xxvi. 14, 15, 16. Prov. xviii. 18. Jonah i. 7. Matt. xxvii. 35.)

To cast lots where human wisdom was either not able, or not allowed to decide, appears to have been the custom of all antiquity.

The Hindoos often settle their disputes by casting lots. On particular occasions they do it opposite to the temple; and before they begin, they appeal to their gods, that they may show the right. "Let justice be shown," "Show the innocent," and such-like appeals, are often made. But sometimes they cast the lot in the rest-house or a private dwelling. Should there be a dispute betwixt two people respecting the possession of any given article, the name of each will be writ-

* The Eastern farmers who wish to have a good crop, plough their fields eight and ten times over. Having made their furrows lengthwise, they then cross them. The corn is also covered by the plough instead of the harrow.

ten on separate pieces of olah, and thrown into a vessel half full of water. A person who is chosen by mutual agreement takes out an olah, and he whose name is inscribed thereon is in the right. See on 1 Chron. xxvi. 14, 15, 16.

XV. 9.—"The best of the sheep——the fatlings and the lambs." The margin has, instead of "fatlings" of the "*second sort.*"

This curious way of designating the quality of animals finds an exact parallel amongst the Hindoos. They do not usually compare, as we do, by good, better, best; but first, second, or third sort. An animal of the finest proportions is said to be of the first sort; the next, of the second; and the last, the third. All the productions of art and nature are compared, as to their value, in the same way. They tell us there are three kinds of fruit they prefer to all others: first, gold; second, precious stones; and third, land.

XVI. 23.—"David took an harp, and played with his hand; so Saul was refreshed, and was well."

Several kinds of diseases are believed to be removed or alleviated by music; and devils and evil spirits are (with the addition of charms) ejected in the same way. Thus, to a person suffering under the possession of a fiend, a man beats a small tambourine, and sings songs respecting the wife of Siva. Those who are deranged, also, are said to be much benefited by music.

XVII. 18.—"Look how thy brethren fare, and take their pledge."

The sons of Jesse were serving in the army of Saul; and as he probably had not heard from them for some time, he sent their brother David to take a present to the captain, to induce him to be kind to his sons; also to bring a pledge, or token, from his sons themselves, to assure him that they were well. A person in a distant country sends to those who

are interested in his welfare a ring, a lock of hair, or a piece of his nail. This is his "*pledge*" of health and prosperity. A man who has returned from a far country, in calling upon an old friend (should he not be at home), will leave a handkerchief as a token, to testify that he had called.

40.—"His sling was in his hand, and he drew near to the Philistine."

David was a keeper of sheep, and required a sling, not only to keep off the enemies of his flock, but also to chastise any of his charge which might go astray. Shepherds in the East (especially on the continent) carry a sling and stones for the same purpose.

43.—"The Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods."

Men of high caste will not strike those who are of low caste with the hand, because the touch would defile them: they therefore beat them with a stick or some other weapon. Hence to offer to strike any person with a stick is very provoking, and the person so struck will ask, "Am I a dog?" When a man wishes to make another angry, he pretends to be looking for a stick, which will produce a similar question and feeling. Sometimes, however, they only repeat the proverb, "Take up a stick, and the dog will run off."

As did the Philistine, so do these people curse each other by their gods. The imprecations are generally of such a kind as it would be improper to repeat. The extremes of filthiness, of sin and hell, are put under contribution, to furnish epithets and allusions for their execrations.

44.—"I will give thy flesh unto the fowls of the air and to the beasts of the field."

The rhodomontade of Goliath is still the favourite way of terrifying an enemy. "Begone, or I will give thy flesh to

the jackalls." "The crows shall soon have thy carcase." "Yes, the teeth of the dogs shall soon have hold of thee." "The eagles are ready."

55.—"Whose son is this youth?" (Chap. x. 11. xvi. 18. xx. 27. xxii. 7. Num. xxiii. 18. and Judges v. 12.)

It is a favourite way of addressing a person by saying, "You are the son of such a person," or, "Is he not the son of such a man?" How Saul could have forgotten David is impossible to account for. When a person has to ask a number of questions, though he know well the name of the individual he has to address, he often begins by asking, "Whose son are you?" Many people never go by their proper name: they are known by the son of such a person, as *Nellinădêrin Maggan*, *i. e.* the son of *Nellinădêr*.

XVIII. 6.—"To meet king Saul with tabrets—— with instruments of MUSIC."

Has a long absent son returned, is a person coming who has performed some great exploit, are the bride and bridegroom with their attendants expected; then, those in the house go forth with tabrets and pipes to meet them, and greet them, and conduct them on the way.

When a great man is expected, the people of the village always send the tabrets and pipes to meet him. It is amusing to see with what earnestness and vehemence they blow their instruments, or beat their tom-toms, and stamp along the road.

10.—"The evil spirit."

Nearly all diseases, and accidents, and misery, are attributed to the power of evil spirits. There are evil spirits for infants, others for youth, and many for old age. That which is so troublesome to the youth of both sexes is called Mogani,

which bears some relation to the English notion of a fairy. The elves of ancient Britain, so famous for their midnight revelries, have a numerous sisterhood, of equal renown for their orgies, in the East. The fairies, like those of our native land, are believed to be subject to passion, pain, and death. In general they are supposed to be extremely beautiful; but when on an evil errand they assume the most terrific shapes, having dishevelled hair, a dirty face, large teeth, and wounds in their legs. In their hands they carry a *vulkku-māru*, *i. e.* a broom, and are arrayed in black garments. But when they go on an expedition of love, they are dressed in white or scarlet, and have great pleasure in their intercourse with the youth of both sexes when asleep: lascivious dreams in early life are always attributed to their influence.'

Does a young person look delicate; the parents or friends immediately suspect the fairy is troubling them, and have recourse to a charm or *adcharam*, which is bound round the wrist or waist.

Some of these sylvan beings love to dwell in the jungle, trees, and rivers. They can assume either sex.

XIX. 24.—"He stripped off his clothes also and prophesied——and lay down naked." (Exod. xxxii. 25.) "Moses saw that the people were naked; for Aaron had made them naked unto their shame." (2 Sam. vi. 20. Isa. xx. 2. Micah i. 8.)

It is supposed the term *naked* in these and many other passages, means either to take off all the upper garments, or to be in a defenceless condition. That it does so in *some* of them I do not doubt, but that it does so in *all* I cannot believe. The nature of the idolatry and the practices arising from it, in which the Israelites were engaged, probably demanded that shameless conduct in its votaries.

In those lascivious rites arising from the *Satte-Poosy*, those engaged are always naked. There are also vast numbers of devotees who walk about entirely destitute of

clothes. Not long ago one of them entered the town of Jaffna, and walked about the streets in that condition, till taken up by the authorities, and removed to the place from whence he came. When a person is requested to submit to any thing shameful, he says, "I would rather go naked than suffer that." *

XX. 3. — "There is but a step between me and death."

Men in great danger say, "I have stretched my head to the gate of the pit." "Another step and the point is gained." "Fear not one step more."

5. — "To-morrow is the new moon, and I should not fail to sit with the king." (Deut. iv. 19.) "And lest thou lift thine eyes unto heaven, and when thou seest the sun and the moon." (Deut. xvii. 3. Amos viii. 5.)

It appears to have been customary for David to dine with the king on the first day of the new moon; which may have arisen from the circumstance of some of their solemn sacrifices falling on that day. But the heathen and the Jews (who copied them) also paid honour to the moon, from a belief that she had great influence over the affairs of men.

The Jews, as mentioned by the prophet Amos, were anxious that the new moon should be gone, that they might "sell corn." There was not a command for them to refrain from doing business on that day, which shows it was a custom of their own invention, arising from some opinion or superstition, which made it unfortunate or improper to sell their corn at that period.

The merchants will not, except under particular circumstances, purchase stock during the first fifteen days of the

* M. Savary, in his Letters on Egypt, vol. i. 237., informs us, that many of the Santons "go entirely naked through the cities." "In the market stood a saint quite naked." — See Henniker's Travels in Egypt, p. 90. — See on Isa. chap. lxv. 4.: and note on John xiv. 2.

new moon, they do, however, vend their goods to all who will buy.

On seeing the new moon for the first time the people present their hands, in the form of adoration, in the same way as to their gods.

XXI. 9.—"The sword of Goliath the Philistine, whom thou slewest in the valley of Elah; behold it is here wrapped in a cloth."

All things which are valuable or sacred, or which have been acquired at great expense or trouble, are always *folded in a cloth.*

XXIII. 19.—"Doth not David hide himself with us in strong holds, in the wood, in the hill of Hachilah, which is on the south of Jeshimon?" The margin has, for *south*, "on the right hand."

"The Hebrews express the east, west, north, and south, by words which signify before, behind, left, and right, according to the situation of a man with his face turned towards the south." In the same way do the Hindoos speak on this subject; the north is shown by the left, the south by the right hand, the face being considered to be towards the east. When the situation of any thing is spoken of, it is always mentioned in connection with the cardinal points.

Often, when people wish to give intelligence respecting any thing, they begin by asking a question which *conveys the information required.* Thus the situation of poor David was described by asking a question. "Have not the elephants been ravaging the fields of Tamban last night?" is a question asked when such a circumstance *has* taken place.

XXIV. 3.—"Saul went in to cover his feet."

The Hindoos say for this, "He has gone to the open place," or "He has gone to the tank," or "He has gone for the two things."

14.—"After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog?"

It is highly contemptible and provoking to compare a man to a dead dog. Has a servant offended his master; he will say, "Stand there and be like a dead dog to me." Does a creditor press much for his money; the debtor will say, "Bring your bond, and then he is a dead dog to me." "I care as much for that fellow as for a dead dog." "I will tell you what that fellow is worth; a dead dog!"

16.—"Saul lifted up his voice and wept."

When a man in great sorrow is spoken of, it is said, "Ah, how he did lift up his voice and weep." "Alas, how great is their trouble, they are all lifting up the voice."

XXV. 5.—"Go to Nabal and greet him in my name." Job. xxix. 8. "The aged arose and stood up." Acts xxviii. 10. "Who also honoured me with many honours."

In the Old and New Testaments we have some striking examples of what may be termed good breeding. Look at the patriarchs and others in their renunciation of self, their anxiety to please, to show respect to the aged, the learned, the dignified, or those of the sacerdotal character: listen to their affecting eulogies and their touching appeals, and then say, have we not in them some of the most pleasing instances of gentility and good breeding?

On their great anniversary festivals, the Hindoos always send to "greet" each other. Has a son or daughter got married; has a "male child" been born; has prosperity attended the merchant in his pursuits; does a traveller pass through a town or village where some of his friends or acquaintances reside: then, those concerned send greeting expressive of their joy, and best wishes for future prosperity.

See them on receiving company. A servant, or friend, stands at the gate to watch for the approach of the guests, and

to give notice to the master of the house. When they approach the premises the host goes out to meet them, and bows and expresses his joy at seeing them; he then puts his arm over their shoulders, or takes them by the hand, and conducts them into the house. When they retire also, he always accompanies them to the gate, and expresses the great joy he has had in their company.

Before people take their food they always wash their hands, feet, and mouth; and when they sit down, they take their places according to rank and seniority. Should any man presume to sit down "in the highest" place when he has not a title to it, he will be sure (as in the parable) to hear the master say to him, in respect to "a more honourable man," "Give this man place;" and then, "with shame," he will be compelled "to take the lowest" place.

In supplying the guests, the chief person present is always served the first, and generally by the hands of the host himself. They are also particular as to the *order* of serving up their viands and condiments; to set on the table certain articles first would be there considered as much out of place as it is in England to set on the dessert before the more substantial dishes.

Epicures at home would smile, and pout the lip, at the *vegetable* feast of a Saiva man. His first course consists of pulse, green gram, rice, and ghee, or butter; the second, of numerous curries, and pickles made of half-ripe fruits, vegetables, and spices; the third, an acid kind of broth; the fourth, curds, honey, and rice; the fifth, a rich supply of mellow fruits. From this humble repast the guests arise with more pleasure, and at less expense of health, than the luxurious Englishman does from his half-medicated meal, to which science is now the footman, and a few French terms its fashionable vocabulary.

When the visiters have taken what they require, the principal person arises from his seat, and all present follow his example.

10. — "Who is David? and who is the son of Jesse?"

When a man has gained some ascendancy over others, or when he assumes authority which is offensive to some one present, it will be enquired, by way of contempt, as Nabal did respecting David, "Who is he? and whose son is he?"

16. — "They were a wall unto us."

This was said of David and his men, who had been kind unto the servants of Nabal, and had probably been a defence to them whilst they had been in the wilderness tending their sheep. And the same figure is also used amongst us, in reference to those who have been a defence to others. "Ah! my friend; you have been a *mathil*, *i. e.* a wall, unto me." "Alas! my wall is fallen," means, the friend is dead, or become weak. "What care I for that jackall? I have a good wall before me." *

29.—"The soul of my lord shall be bound in the bundle of life."

Any thing which is important or valuable is called a *kattu*, *i. e.* "a bundle, a pack, or bale." A young man who is enamoured of a female, is said to be "bound up in the *kattu*, bundle, of love." Of a just judge the people say, "he is bound up in the bundle of justice." When a man is very strict in reference to his caste, "he is bound up in the bundle of high caste." When a person is spoken to respecting the vanities or impurities of his system, he often replies, "Talk not to me, I am bound up in the bundle of my religion." "Why do those people act so?—Because they are bound up in the bundle of desire." David, therefore, was

* An artful treacherous man is called a jackall: this animal is very much like the fox of England in his habits and appearance. I have been told they often catch the crab by putting their tail into its hole, which the creature immediately seizes, in hope of food: the jackall then drags it out and devours it.

to be bound up in the bundle of life — nothing was to harm him.

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35. — "I have hearkened to thy voice, and have accepted thy person." Gen. xix. 21. "I have accepted thee." The Hebrew has, "accepted thy face." Job xlii. 8. "Him will I accept." Hebrew, "his face or person." Verse 9. "The face of Job."

Does a person ask a favour of his superior; it will not be, in general, said in reply, "I grant your request;" or, "You shall have your desire:" but, *Nan un muggatti parttain*, "I have seen thy face." Has a man greatly offended another, and does he plead for mercy; the person to whom offence has been given will say, "I have seen thy face;" which means, that he is pardoned. Should a friend enquire, "Well, what punishment do you intend to inflict on that fellow?" he will reply, "I have seen his face." In applying for help, should there be a denial, the applicant will ask, "In whose face shall I now look?" When a man has nearly lost all hope, he says, "For the sake of the face of God grant me my request."

XXVI. 11. — "His bolster and the cruse of water."

Thus did Saul sleep, with his head on the bolster, and a vessel of water by his side; and in this way do all Eastern travellers sleep at this day. The bolster is round, about eight inches in diameter, and twenty in length. In travelling, it is carried rolled up in the mat on which the owner sleeps. In a hot climate, a draught of water is very refreshing in the night; hence a vessel filled with water is always near where a person sleeps.

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19. — "Accept an offering." The Hebrew has, for accept, "smell."

Valuable gifts are said to have a pleasant smell. A man, also, of great property, "has an agreeable smell." "Why are you taking this *small* present to the great man? it has not

a good smell." "Alas! I have been with my gifts to the Modeliar, but he will not smell of them;" which means, he will not accept them.

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20. — "The king of Israel is come out to seek a flea." Thus did David compare himself to a flea, to show his insignificance before the king. When a man of rank devotes his time and talents to the acquirement of any thing which is not of much value, it is asked, "Why does he trouble himself so much about a flea?" In asking a favour, should it be denied, it will be said, "Ah! my lord, this is as a flea to you." "Our head man gave me this ring the other day, but now he wishes to have it again; what is this? it is but a flea."

When poor relations are troublesome, the rich say, "As the flea bites the long-haired dog, so are you always biting me." Should an opulent man be reduced to poverty his FRIENDS forsake him, and the people say, "Yes, the same day the dog dies the fleas leave him."

XXVII. 12. — "Utterly to abhor." The Hebrew has for abhor, "*stink.*"

It is said of a man who is hated by another, "Ah! how he stinks in his nose." When a person comes amongst those he dislikes, he exclaims, "What a stink!" It is indeed a bitter sarcasm for a man to rise from company and say, "I must be off, there is a stink here."*

XXVIII. 2. — "Therefore will I make thee keeper of mine head."

The head is always spoken of as the principal part of the body, and when a man places great confidence in another, he

* This mode of speaking is had recourse to when addressing those of inferior castes. There was in a certain cutchery an officer taken from the *fisher* caste, which is lower than most others. A high caste man went to the cutchery for a stamp, when the officer told him to get out of his way, that he was very busy. "Yes," said the man of caste, "I will get out of your way; I *smell fish!*"

says, "I will make him the keeper of my life or head." An injured man expostulating with another, to whom he has been kind, asks, "Why is this? have I not been the keeper of your life." A good brother is called, "the life-keeping brother."

But any thing valuable also is spoken of as being on the head.

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20. — "Then Saul fell straightway all along on the earth."

When people are under the influence of great sorrow or fear they always do the same thing, and roll themselves along, making bitter lamentations. And when men have escaped great danger, they roll themselves on the earth to the distance of a quarter of a mile, after the car of the temple, in performance of their vow.

23.—"He refused, and said, I will not eat."

Saul, no doubt, on account of his sorrow and fear, refused to eat, as do others under similar circumstances at this day. But when people are angry also they decline taking their food. Should the wife not bring the dinner to her *lord!* at the proper time, or should it not be properly prepared, he declares he will not partake of it, and that he has made up his mind to die of hunger. She entreats him by the love she bears for him, she touches his feet with her hands, and strokes his chin, but no! he has made up his mind; die he will. "She shall have no more trouble." The afflicted woman then runs to call the mother or sisters of her inexorable lord, who has determined to commit suicide by starvation. They all come round him, but his eyes are fixed on the ground, and there are the viands just as left by his weeping wife. Then commence their tender entreaties, backed by the eloquence of tears; the mother, the sisters, the wife, all beseech him to take a little, and then the matron, from whose hand he has

often been fed before, puts a little into his mouth, and it is merely to please them he begins to eat.*

24 & 25.—"The woman had a fat calf in the house, and she hasted and killed it, and took flour and kneaded it.—— And she brought it before Saul."

This calf was killed, dressed, cooked, and eaten in as short a time as possible; which might be called for from the necessity of the guest. But it is evident from other passages that it was a custom to kill, cook, and eat an animal in a very short time. The heat of the climate certainly prevents flesh from being kept many hours, but there is no need to put the animal on the fire whilst its flesh is still warm. The people affect to be disgusted with us for keeping fowls six or eight hours before they are cooked, and say we are fond of eating *chettareyche*, i. e. dead flesh. There are some Englishmen who become so accustomed to these things, that they have the chicken grilled, and on their table, which a quarter of an hour before was playing in their yard.

XXX. 16.—"Eating, and drinking, and dancing."

This is said of the Amalekites, after they had spoiled Ziklag. Parkhurst says, under חג on the above, also on 1 Kings, xii. 32., "It plainly denotes dancing round in circles;" and he believes the word "is applied to the celebration of religious feasts, whether in honour of the true God, or of idols," and he cites several passages in support of his opinion. When the heathen worship their demon gods, they dance in circles round the sacrifices, throw themselves into the most violent contortions: the arms, head, and legs, appear as if they were in convulsions. They throw themselves suddenly on the ground, then jump up and again join in the circular dance.

* Some husbands will not for years eat any thing brought by their wives.

21.—"He saluted them." Hebrew, "asked them how they did."

It is in the East, as in England, a common mode of salutation to enquire after the health. They do not, however, answer in the same unhesitating way. When a man has perfectly recovered from a fit of sickness, he will not say, "I am quite well," because he would think that like boasting, and be afraid of a relapse; he would, therefore, say, "I am a little better—not quite so ill as I was:" sometimes, when the question is asked, he will reply, "Can you not see for yourself? what answer can I give?" To say you look well, or have become stout, is very annoying.*

* A short time after my arrival in Ceylon a very stout Brahmin paid me a visit, and on my saying he looked remarkably well, he fell into a great rage and left the room. I explained to him afterwards that I did not mean any offence, and he said it was very *unfortunate* to be addressed in such language.

2 SAMUEL.

CHAP. I. verse 12.—"They mourned and wept and fasted until even, for Saul and for Jonathan his son."

Thus did David, and those who were with him, weep and fast until the evening, because the "mighty were fallen," and because "the weapons of war" had "perished."

When a father or mother "falls on the ground," the children have stated periods when they weep and fast in memory of their dead. On the day of the full moon, those who have lost their mothers fast until the sun come to the meridian, and in the evening they take milk and fruit. For a father, the sons fast on the new moon in the same way as for the mother.*

II. 5.—"Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him."

The bodies of Saul and his sons were BURNT by the men of Jabesh-gilead. Two of the thirty-two charities of the Hindoos are, to burn the bodies of those whose relations cannot do it, and to pay for the beating of the tom-toms to the place of burning. It is therefore considered a work of great merit to perform the funeral rites for a respectable stranger, or for those whose relations are not able to meet the expenses.

* Fasts are exceedingly numerous amongst the Hindoos, and they often keep them with great rigour: numbers abstain three days every month. On the first, they do not eat till three o'clock P.M.; on the second, at night; and on the third, not till the evening: some also watch during the whole of the last night. The Mahometans make a great merit of fasting (as they term it) forty days and forty nights: many of them take only just sufficient to sustain life. Thus, in the beginning, a man will be well looking; but, in the end, little better than a skeleton.

Hence may be seen the funerals of those who have lived in poverty, or who have seen better days, conducted with great pomp, because the reward is great to him who advances the money, and because he receives great praise from the people.*

III. 14.—"Deliver me my wife Michal, which I espoused." (Matt. i. 18.)

Girls are espoused at the age of six and ten years of age, though they are not generally married till they are twelve or thirteen. Before they are fully betrothed, the register of their birth is examined, and the astrologer casts the nativity; and should the planets under which the parties are born occupy friendly mansions, the espousals will soon be finished: if, however, they are in opposing houses, nothing will induce the parties to agree.

After the espousals, should the young man die, it will be very difficult to procure her another suitor, because it will be feared there is something unfortunate about her, and that he who espouses her again may meet a similar fate.

IV. 5.—"Came about the heat of the day to the house of Ishbosheth, who lay on a bed at noon."

It is exceedingly common for people to recline on their couches in the heat of the day. Hence, often, when you call on a person at that time, the answer is, "The master is asleep."†

* Râma Swâmy, once a rich merchant, died in extreme poverty; but his funeral rites were conducted with great splendour at the expense of an individual.

† Captain Basil Hall speaks of the inhabitants of South America having the same custom. The old Romish missionaries in China used to take their siesta with a metal ball in the hand, which was allowed to project over the couch; beneath was a brass dish, so that as soon as the individual was asleep the fingers naturally relaxed their grasp, and let the ball fall, and the noise made awoke him from his slumbers.

V. 1.—"We are thy bone and thy flesh."

A child, in addressing his father or mother, or those of the same caste, often asks, "Am I not your blood? Am I not your eyes?"*

XII. 4.—"Took the poor man's lamb."

This alludes to Bathsheba, the wife of Uriah, who was taken by David from her husband. In speaking of a similar occurrence, the Hindoos say, "Ah! that bull has taken away the poor man's cow." The injured man says, "My cow has gone to the jungle." When the child is weaned, the father says, "My cow has ceased to give milk." A husband says of a good-tempered wife, "My cow has not any horns." Of a virago it is said, "Ah! she has large horns."

XIII. 6.—"Amnon lay down, and made himself sick."

The Asiatics are certainly the most expert creatures I have seen in feigning themselves sick. Thus, those who wish to get off work, or any duty, complain they have a pain here, and another there: they affect to pant for breath, roll their eyes, as if in agony; and, should you touch them, they shriek out, as if you were killing them.

The sepoys, and those who are servants in the Government offices, give great trouble to their superiors by ever and anon complaining they are sick; and it requires great discernment to find out whether they are so, or are merely affecting it. Their general object is either to attend a marriage or some religious festival.

17.—"He called his servant that ministered unto him."

Eastern masters do not keep their servants at the distance usual in England. The affairs of the family, the news of the day, and the little incidents of life, are mutually dis-

* The observation of the Indian chief, when his children were all destroyed, is not a little affecting:—"Not a drop of Logan's blood flows in the veins of any human creature."

cussed, as by equals. The difference betwixt them, in reference to property, is sometimes not great; the master has, perhaps, his small family estate, or some business which produces a little profit, and the servant is content with his rice, and a scanty cloth for his loins.

No native who can afford it is without his servant, and many who can scarcely procure food for themselves, talk very largely about their domestics. See my lord seated in his verandah, chewing his beetel, and cogitating his plans: hear him at every interval say to his attendant, "What think you of that?" "Shall I succeed?" "You must assist me; I know you have great sense: let this prosper, and you shall have rings for your ears, and a turban for your head. Good: pour water on me." They go to the well, and the servant bales about a hogshead of water on his master's head. They go to the house, and then the command is, "Rub my joints and limbs." "Ah! bring my rice and curry." That finished, "Bring water to wash my mouth; pour it on my hands: a shroot and fire bring; fetch my sandals, my turban, umbrella, and beetel-box. Let us depart." Then may be seen the master stepping out with a lordly air, and the domestic at his heels, giving advice, or listening to his master's tales.

39.—"The soul of king David longed to go forth unto Absalom." The Hebrew has, for *longed*, "*was consumed*."

A person labouring under an intense desire for the possession of an object, says, "My soul is consumed for it," meaning, that his spirit is wasting away by the intensity of his wishes. "My life is burning away through fear." "My spirit is consuming for his safety."

XIV. 2.—"Put on now mourning apparel."

It is a curious fact, that the Hindoos do not put on what is called mourning at the death of their friends. The relations take off their ear-rings and other ornaments, and neglect the

dressing of their hair. A woman, on the death of her husband, takes off the thāli (equivalent to the marriage ring) from her neck; and formerly she used to shave her head; but in all other respects she dresses as before.

Those who are sick, as they suppose, "under the influence of Saturn," generally wear something black, or have marks of that colour on their clothes, as they believe the indisposition is in this way removed.

7.—"They shall quench my coal which is left, and shall not leave to my husband neither name, nor remainder, upon the earth."

So said the woman of Tekoah, who went with a fictitious story to David, in order to induce him to recall Absalom. She affected to be a widow, and said that one of her sons had killed the other, and that now the family demanded his life as an atonement for that of his brother; and she said, that if they succeeded they would QUENCH her COAL. But the life is sometimes called the light, as in chap. xxi. 17., which in the margin is translated "candle, or lamp." Both the comparisons include the idea of fire.*

Children in Ceylon are not called coals, but SPARKS. It is said of a man who has a large family, "He has plenty of *porrekal*, i. e. sparks." Those who are favoured with fine children are said to have large sparks. Of those whose children are all dead, "Alas! their sparks are all quenched." To a person who is injuring an only child it is said, "Ah! leave him alone, he is the only spark."

17.—"For as an angel of God, so is my lord the king."

Thus did the woman of Tekoah compliment David, and thus did Mephibosheth address him, when he had been slan-

* Formerly, and even now, it is not uncommon for travellers to have to *purchase* their fire before they can cook their victuals. Hence it is common, when neighbours ask for a light in the morning, to be answered, by way of pleasantry, "You want fire—well, where is your money?"

dered by Ziba. Great men are often compared to the messengers (the true meaning of angel) of the gods. Thus men of great wisdom or eloquence are said to be like the angels of the gods. "Ah! my lord, you know all things; you are one of the angels of the gods."

Sometimes the person will not address you in a direct way, but speak as to a third person loud enough for you to hear. "Ah! what wisdom he has; there is nothing concealed from him. Whence has he had his wisdom? from the gods— Yes, yes, all things are known to him." Then turning to you, they look humbly in your face, and say, "My lord, there are only two for me: God is the first; but you are the second."

24.—"And the king said, "let him turn to his own house, and let him not see MY FACE." (Gen. xliii. 3.)

Few things are more offensive in the East than to refuse to show yourself to those who come to see you. Send your servant to say you are engaged, or that the individual may go, and he will be distressed, or enraged, and not hesitate to express his feelings. Should there, however, be any reason to hope, he will wait for hours at your door, nay, he will come day after day, till he shall have seen your face. They have an opinion, that if they once gain admission into your presence a great point is attained, and so it is; for, what with their eloquence, and tears, and abject submissions, they seldom fail to make an impression. Even low people, who have no particular business, often call upon you that they may be able to say that they have seen your face. When a person says he has not seen the face of the great man, it means, that he has not gained his suit. See the high caste native passing along the road; a humble suppliant is there to attract his attention: and let him turn his face another way, and it is as a dagger through the poor man's soul.

XV. 30.—"Had his head covered, and he went barefoot."

Thus did David conduct himself in his sorrow, when Absalom had rebelled against him. But the Hindoos do not cover the head; they take a part of their robe and cover the face. In going to a funeral, the turban is generally taken off, and a part of the garment is held over the face. Nor is this merely common at funerals, for on all occasions of deep sorrow they observe the same thing. At such times, also, they always go "*barefoot.*"

XVI. 13.—"Shimei went along on the hill's side, over against him, and cursed as he went——and cast dust."

Who, in the East, has not often witnessed a similar scene? Listen to the maledictions: they are of such a nature that evil spirits only could have suggested them. Look at the enraged miscreant: he dares not come near for fear of punishment, but he stands at a distance, vociferates his imprecations, violently throws about his hands; then stoops to the ground, and takes up handfuls of dust, throws it in the air, and exclaims, "Soon shalt thou be as that—thy mouth shall soon be full of it—look, look, thou cursed one, as this dust, so shalt thou be."

XVII. 8.—"Thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps." (Hosea xiii. 8.)

The Hindoos are as much afraid of bears* as of any other animal of the forest; hence, when the letter-carriers and

* The Eastern bear is much smaller than that of the North, and exceedingly active. A friend of mine had made a large hole near a tank, in which to conceal himself, in order to shoot deer, or other animals, which might go thither to drink. He was in his retreat before daylight, when in a moment he saw something near to him, and the next instant was in its embrace. He, being a powerful man, seized his foe by the ears, and

others have to travel through districts infested by them, they are always armed with a crooked knife, in the shape of a sickle: thus, when the bear is preparing to give them a hug, one cut from the instrument will send it off. When the female is robbed of her whelps, she is said to be more fierce than any other animal: hence, many sayings refer to her rage, and are applied to the fury of violent men. "I will tear thee to pieces as a bear which has cubbed." "Begone, or I will jump upon thee as a bear." When a termagant goes with her children to scold, it is said, "There goes the she-bear and her whelps."

19.—"The woman took and spread a covering over the well's mouth, and spread ground corn thereon."

This was done to conceal Jonathan and Ahimaaz, who had gone down the well to escape from the servants of Absalom.

Wells in the East have their mouths level with the ground, hence, nothing is more easy than to put a mat or covering over the opening to conceal them from the sight.

Who has not seen corn or flour spread on mats in the sun to dry? The woman affected to have this object in view when she spread a covering over the well: her "ground corn" was spread thereon to dry in the sun. The men were in the well, and when Absalom's servants came, and enquired, "Where is Ahimaaz and Jonathan;" she said, "They be gone over the brook of water."

In the Kandian war great numbers were required to follow the army as bearers, cooks, and messengers, and such was the aversion of the people to the duty, that government was obliged to use force to compel them to go. And it was no uncommon thing, when the officers were seen to approach a cottage, for the husband or sons to be concealed as were Ahimaaz and Jonathan.

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wrenched him backwards and forwards with all his might; he then got free, gave the animal a swing, and he ran off with great speed: it was a bear. My friend the magistrate was more careful in future.

XVIII. 25.—"There is tidings in his mouth."

This was said by David when the watchman told him that there was a man running alone. He proved to be Ahimaaz, who had escaped from the well, and had run to tell David, "All is well." Is a man seen to run fast, it is said, "Ah! there is news in his mouth." "Why have you come so fast?"—"In my mouth there is news." To a man in trouble, it is often said, "Fear not, a man will soon come with tidings in his mouth."

32.—"Cushi answered, the enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is."

This was a delicate way of telling David that the rebel Absalom was dead. A person, in communicating, by letter, intelligence of the death of a friend, does not always say, in so many plain terms, "He is dead;" but, "Would that all our enemies were now as our friend Muttoo." "Ah! were they all as he, we should have peace in our village." A son, in writing to an uncle concerning the death of his father, says, "Ah! the children of your brother are now given unto the Lord." "Would that our enemies were now as our father; they will now rejoice over us."

XIX. 29.—"I have said."

This form of speech is exceedingly common when a man wishes to confirm any thing, or when he wants to give weight to a promise. To show that all will be fulfilled, he says, *Nān-chon-nain-nea*, "Oh! I have said it."

XX. 1.—"We have no part in David, neither have we inheritance in the son of Jesse."

When slaves are liberated from their owners they say, "We have no *pangu*, i. e. part, in them, nor they in us." It is also very common to mention the name of the person, and that of his father; and this sometimes implies disgrace, espe-

cially when the family has arisen from obscurity, and, therefore, to allude to its origin is to insult the descendants.

XXI. 12.—" Beth-shan."

Calmet says on this, " House, or temple of the tooth, or of ivory; from בית beth, *a house*, and שן shen, *a tooth*. This title means, no doubt, simply the temple of the tooth, but we have no reason to conclude that a TOOTH only was worshipped in any temple in Canaan; it must have been the symbol of some deity." Calmet then proceeds to show that this may have been the god Ganesa of the East, who is represented with an elephant's head, and supposes the tusks are alluded to by the tooth. I am not aware, however, of any such distinction being made in that deity, and think it unlikely that his tusk would give the name to a temple.

Is it not a curious fact, that the tooth of Buddhu is the most SACRED and precious relic, in the opinion of the inhabitants of Siam, of the Burman empire, and of Ceylon? That TOOTH is kept in the temple of Kandy, the capital of Ceylon. Buddhism is the religion of China, and of those countries alluded to, and it was formerly the religion of multitudes in India.*

* Doctor Finlayson says, in his account of Siam, " The priests of the Siamese believe their religion (the Buddhist) had its origin in Lanca," which is the sacred name of Ceylon in all parts of the East, and which is referred to in all the sacred books by that name. The priests (of the Siamese) state, that 2340 years have elapsed since the religion was first introduced, a date which is said to be stated in their sacred books, and particularly in that called *Pra-sak-ka-rah*, which was written by Buddha himself, or at least under his direction.—Page 228. 1821.

An American missionary in the Burman empire, in a letter dated 1829, to a friend in Ceylon, says, " The author of the Buddhist religion *died* 2372 years ago." Thus it appears from two calculations, made by different men, in different countries, and for different purposes, there is only a variation of 32 years, which allows from the time the religion was ESTABLISHED to the DEATH of its founder.

If we admit the accuracy of these calculations, and those of Usher and others, we shall see that the tooth of Buddha could not have been that which was worshipped at Beth-shan, because that place is mentioned

XXII. 41.—"Thou hast also given me the necks of mine enemies." (Gen. xlix. 8. Exod. xxiii. 27. Josh. x. 24. Job xvi. 12.

The neck is often used for the whole body, and in threatenings, it is the part mentioned. A proprietor of slaves is said to have their *necks*. To a person going amongst wicked or cruel people it is said, "Go not there, your *puddara*, i. e. neck, or nape, will be given to them." "Depend upon it government will have it out of the necks of those smugglers." "Have you paid Chinnan the money?" "No, nor will I pay him." "Why?" "Because he has had it out of my neck."* When two men have been fighting, the conqueror may be seen to seize the vanquished by the neck, and thrust him to the ground.

1056 years before Christ, whereas Buddha did not establish his religion till 521 years before Christ, which was about the time of the prophet Haggai.

These facts, however, are worthy of being recorded, as they afford some curious coincidences, and may serve to illustrate future discoveries.

* A witness said in his examination before the Honourable the Supreme Court, that the prisoner threatened to have the value of the article out of his neck. This being interpreted to the Judge, he smiled, and said, the figure was most absurd. His lordship, however, did not know that the figure was most appropriate, and conveyed a very forcible idea to the minds of the Orientals.

1 KINGS.

CHAP. I. verse 2. — " Let there be sought, for my lord the king, a young virgin — let her cherish him, and let her lie in thy bosom."

This is by no means so uncommon a thing as people in England suppose. Men of seventy years of age and upwards often take a young virgin for the same purpose as David did, and no other. It is believed to be exceedingly healthful for an aged person thus to sleep. " In the hot season, he is kept cool, and, in the cold season, warm, by sleeping with a young person; his withered body derives nourishment from the other." Thus, decrepit men may be seen having a young female in the house (to whom, generally, they are not married), and to whom they bequeath a considerable portion of their property.

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14. — " Confirm thy words." The Hebrew has for *confirm*, " fill up."

" I wish you to go and inform Tamban, that I will gladly go into the court and *fill up* all his words." " My friend, do not believe that man's word."—" Not believe them! why, his words have been filled up by many people." " Well, you say you saw Muttoo turn his cattle last night into your rice fields, what proof have you?"—" None, my lord, I was alone, and, therefore, have no one to fill up my words." " As Venāse was coming through the cinnamon gardens, that notorious robber *Kalloway* * met him, took from him his ear-rings, finger-rings, and five gold mohurs; but, before he got off, several people came up, who knew him well, so that there will be plenty of witnesses to fill up his words."

* The Dick Turpin of Ceylon.

16.—"Bath-sheba bowed, and did obeisance unto the king."

When a husband goes on a journey, or when he returns, his wife, on seeing him, puts her hands together and presents them to him as an act of obeisance. When she has an important request to make, she does the same thing; and, it is surprising to see the weakness of him who pretends to be the stronger vessel, for, under such circumstances, she will gain almost any thing she wants. Hence, the force of their popular proverb, "The woman who regularly makes obeisance to her husband, can make it rain whenever she pleases."

When Bath-sheba made her obeisance to the king, he asked, "What wouldest thou?" but, the Hebrew has this, "What to thee?" This accords with the idiom of the Tamul language. Thus it will be asked of a person who stands with his hands presented to a great man, *ummak-enna*, "To thee what?" If speaking of a third person, *avanuk-enna*, "To him what?" or literally, "Him to what?"

II. 16.—"I ask one petition of thee, deny me not." The Hebrew has for "deny me not," "turn not away my face."

When a man has gained the attention of the person to whom he wishes to speak, he generally says *oru-kealve-mâteram*, i. e. *one* request only, to show he is not going to give him much trouble, and to ask for many things.

Adonijah said to Bath-sheba, "turn not away my face:" under similar circumstances it would be said here, "Ah! do not make my face ashamed—Do not put away my face—Reject not my face."

34.—"He was buried in his own house in the wilderness."

This refers to the interment of Joab, who was slain by the hands of Benaiah. It is probable that Joab had built this house for the purpose of being buried in it, as it is not

reasonable to suppose that he would erect a house in such a place, to be the habitation of the living.

Children or parents often build a house in a retired place, over, or for the remains of their dead; and the rest of the family also when they die are buried there.* In some of these places may be seen the funeral car, or palankeen, in which the corpse was taken to its long home suspended from the roof. At the anniversary of the death of a father, mother, or any other near relation, the friends go thither to perform the annual rites for the benefit of their manes. Such a house, so long as the descendants of the dead interred there have the power to prevent it, will never be allowed to go to decay.

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38. — "Shimei dwelt in Jerusalem many days."

Ask a man how long he has lived in the village, or a priest how long he has officiated in the temple, the answer is not a long time, or many years, but *veagu-nāl*, i. e. many days. "How long were they digging that tank?" — "Ah! many days." "Who built that temple?" — "Ah! my lord, how can I tell? it has been built many days." "I hear you were at the taking of Seringapatam, when the great Tippoo Saib was slain." — "Yes, I was." "How long is that since?" — "I cannot certainly tell, but many days."

III. 7. — "I am but a little child; I know not how to go out, or come in."

So said Solomon when he came to the kingdom of his father: and so say men here, though they be advanced in years, when they wish to speak of their incapacity for any performance. "What can I do in this affair; I am but a boy of yesterday's birth?" When a man pleads for forgiveness, he says, "I am but a little child, it was my ignorance." Has a man insulted another by not bowing to him, or refusing to take off his sandals in his presence, or by the use of some improper expressions; those who go to intercede for him, say,

* Some of these houses are most splendid. See Daniell's Oriental Views.

"Forgive him, sir, he is but an infant of yesterday." A person wishing to compliment a holy or learned person, says, "I am but a little infant when compared with you."

25.—"Divide the living child in two, and give half to the one and half to the other."

The great merit of the king in this matter was finding out the true mother.

"A woman who was going to bathe left her child to play on the banks of the tank, when a female demon who was passing that way carried it off. They both appeared before the deity, and each declared the child was her own: the command was therefore given that each claimant was to seize the infant by a leg and an arm, and pull with all their might in opposite directions. No sooner had they commenced than the child began to scream, when the real mother, from pity, left off pulling, and resigned her claim to the other. The judge therefore decided, that as she only had shown affection, the child must be hers." *

The decision of a *Hindoo magistrate* in the case of some travellers is also in point.

"Two travellers once went into a rest-house to sleep; the one had on beautiful ear-rings, the other had none. In the night the latter arose, and while the other slept, took off one of his rings and put it in his own ear. In the morning the former finding one of his rings missing, looked at his companion and saw it in his ear. He immediately charged him with the theft, but the thief retorted, and charged him with having stolen one of his rings. They disputed for some time, and at last each determined to make his complaint before a magistrate: his worship patiently heard the case, but as each swore that the other was the thief, and as neither of them could produce a witness, he was at a loss how to decide. He then took one of them into a private apartment, and said, I cannot find out who is guilty, but as I perceive the rings are

* From the Rev. R. S. Hardy.—See book *Panseya-panas-jatike*.

worth one hundred rupees, I will sell them; you shall each pay a fine of twenty-five rupees, and the remaining fifty you may divide betwixt yourselves. The man replied, I will not have the twenty-five rupees; they are my own rings, you can do as you please. The magistrate then called the other man into the room, and proposed the same thing; he replied, "What can I do, my lord, I must submit to your pleasure; I accept of the twenty-five rupees." His worship saw that the man was much pleased with the prospect of getting the rupees, and therefore concluded that he was the thief. The ring was then given to the other man, who was the rightful owner."

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26. — "Her bowels yearned upon her son." The Hebrew has for yearned, "were hot."

A mother, in lamenting over her suffering child, says, "Ah! my bowels are *hot* over the child." "My bowels burn in his misery." "My heart is burned to ashes."

V. 9. — "I will convey them by sea in floats unto the place that thou shalt appoint me."

Bishop Patrick supposes, "that they conveyed the pieces of timber from the high parts of the mountains to the river Adonis, or to the plain of Biblos." "By floats is probably meant that the pieces of timber were bound together, and so drawn through the rivers and the sea."

In exactly the same way, timber is conveyed in all parts of the East. The trees are cut down before the rainy season, all the branches are lopped off, and the trunks are squared on the spot. Notches are then made in the logs, and they are tied together by ropes made of green withes gathered in the forests. If, however, the waters of the rainy season should not reach the spot where they are hewn down, they are dragged singly to the place where it is known that in the wet monsoon they will float. Thus, in passing through remote forests in the dry season, the inexperienced traveller, in seeing numerous trees felled in every direction, and then again, in

another place a large collection bound together like a raft, which is also fastened to trees that are still standing, (to prevent it from being lost when the floods come,) is at a loss to know how it can be got to the river, or to the sea; for he sees no tract or path except that which is made by the wild beast: he knows no vehicle can approach the place, and is convinced that men cannot carry it. But let him go thither when the rains have fallen, and he will see in one place men in a little canoe winding through the forest, in another directing a float with some men on it moving gently along; and in the river he sees large rafts sweeping down the stream, with the dexterous steersmen making for some neighbouring town, or the more distant ocean: and then may be seen in the harbour immense collections of the finest timber, which have been brought thither "by sea in floats."*

VI. 18.—"Carved with knops." Prov. vii. 16.

The people of the East are exceedingly profuse in their carved work. See a temple: it is almost from its foundation to its summit a complete mass of sculpture and carved work. Look at the sacred car in which their gods are drawn out in procession, and you are astonished at the labour, taste, and execution displayed by the workmen in carved work: nay, the roof and doors of private dwellings are all indebted to the chisel of the "cunning workman." The pillars that support the verandahs, their chests, their couches (as were those of Solomon), the handles of different instruments, their ploughs, their vessels (however rude in other respects), must be adorned by the skill of the carver.

VIII. 66.—"They blessed the king." The Hebrew has, for blessed, "thanked." Gen. xiv. 20. "Blessed

* Sometimes the rains come on earlier than expected; or the logs may not have been well bound together, or not have been fastened to trees still standing; hence, when the floods come, they naturally move towards the river; and then may be seen noble trees whirling and tumbling along till they reach the sea, and are thus lost to man.

be the most high God." The Tamul translation has, for blessed, "praised." So in Joshua xxii. 33., also in 2 Sam. xxii. 47., and in all other passages where the word occurs (when used in reference to God), it is rendered "praise," or "praised."

The word bless, amongst the Hindoos, is, I think, not used, as in English, to *praise*, to glorify, but *to confer happiness, to convey a benediction, or to show good will.* St. Paul says, "Without all contradiction, the less is blessed of the better;" and this I believe, joined with greatness, is the only idea the Orientals attach to those who bless others. Hence he who blesses another must be a superior, either in years, rank, or sanctity. The heathen never *bless* their gods.

X. 1.—"And when the queen of Sheba* heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions." The Septuagint has, for hard questions, *αινιγμασι*, enigmas, riddles. Judges xiv. 12. Ps. xlix. 4. lxxviii. 2. Prov. i. 6. Ezek. xvii. 2. (See on 2 Kings xiv. 9. also on Ps. xlix. 4.)

The Hindoos (especially their females) take great delight in riddles, apologues, and fables. By this method they convey pleasure, instruction, or reproof. See them in their marriage feasts, or in their "evenings at home;" how pleasantly they pass their time, in thus puzzling each other, and calling forth the talents of the young.

The story of Sinthā-manni and Vera-māran is a striking instance of the importance which they attach to riddles.

The king, called Veerasoora-toora-tān, and his nobles, went out with their chariots, horsemen, footmen, and elephants, to hunt the savage beasts of the desert. After some time, the

* The Septuagint has, instead of Sheba, Σαβά.—(See on Job xxviii.) Lobo, the Portuguese Jesuit (who left Portugal in 1662), says of Abyssinia, "They call the place of her birth the land of Saba.— See "Voyages and Travels of Lobo," translated by Dr. Johnson.

king complained of thirst, when the prime minister took him to a deep well, and whilst his majesty was looking down, his faithless minister pushed him in. He then returned to the capital, published the death of the sovereign, and proclaimed himself king. The queen of the deceased monarch immediately went to a distant country, and procured a living by selling firewood. Not long after her residence there, some officers, on a hunting excursion, saw her, and told their sovereign of a majestic-looking woman they had seen selling firewood. The king sent for her, became enamoured with her, and determined to make her his wife; but she, on pretence of going out a little, departed to another country. After travelling some days, she came in sight of the cottage of a despised Pariah; and on going near to it, he came out, and seeing her noble mien, bowed to the earth. She said, "I am a seller of firewood, and beg you will allow me to live near to you." The Pariah replied, "Madam, you must be of another rank; you look like a queen: I will build your majesty a cottage, and supply your wants." She had not been long there before she brought forth a son to the late Veerasoora-toora-tān, to whom she gave the name of Veera-māran. The infant was anointed with oil, and rubbed with holy ashes. The Pariah went forth and blew the victorious chank, put up the triumphant flag, purchased anklets, a waist-chain, bracelets, armlets, and neck-rings for the infant prince. So great was his joy, that he made gifts in money, robes, and cows to the Brahmins, and offerings to the gods. In course of years, the youth became exceedingly beautiful and accomplished. In the battle or the chase he was always the hero of the field. He, having heard of the fascinating princess Sinthā-manni, determined to try to get her for his wife; but was told she would not give her hand to any one who could not explain all her *riddles*, and those who failed were to forfeit their lives. His soul was fixed on the attempt; and notwithstanding many princes had fallen a sacrifice to the talented princess, and in despite of the entreaties of his friends, he took

his departure for the palace of Sinthā-manni. When he came in sight of the city, he was perfectly astonished with its splendour. Now he thought of all he had heard of the nine hundred and ninety-nine gates; of the ponds and streams of perfumed waters; of the groves; of the fair deity of the palace, with her attendants, the astronomers, the heralds, the bearers of incense, the beautiful footmen, the nobles, the musicians; he thought on her banners of gold, her throne of precious stones and gold; her shield made of the same metal; her couch made of the nine precious stones; and his mind became enraptured with the prospect of having her for his own. With joy he entered the fort without asking permission, and gallopped about the streets; after which, he ordered his attendant to make a triumphal arch of fragrant flowers. He then spread his carpet on the ground, and sate there, that he might be seen by the passers by. They soon began to enquire about his country, and his object in coming to their city; and when they heard it, they laughed, and clapped their hands, saying, Another madman has come to explain the riddles of the princess, and to add another to the list of those whose lives have been sacrificed to their ambition. He arose, and went till he came to the tenth gate, when the guards pushed him away, and treated him with great contempt. He then sent a letter to the princess by a confidential person, stating his object, and requesting to be allowed to come into her presence. The next day Veera-māran stood before the beautiful, the splendid Sinthā-manni: there she was seated on her throne of diamonds and rubies; there were the warriors, with their shields of gold; there were the poets, there the players on instruments, the tambour, the harps, and the lutes. Near her were females of great wisdom, and all around were garlands of flowers; there was the precious ointment, and there were those who sprinkled the guests with perfumed waters. Veera-māran looked around, and then with dignity walked up to the princess, and requested to have a seat by her side on the throne. This being granted, he ascended with match-

less grace, and took his place near the object of his desires. She then commenced her riddles (which in number amounted to a thousand); but Veera-māran, so fast as she proposed them, gave the most complete explanation. The princess became greatly agitated, as she thought she must now give her hand to this young stranger. They sprinkled her with rose-water; all the courtiers were much excited; and one thing only remained to be done before this wonderful transaction should come to its crisis. The prince had to give her a riddle, which, if she failed to explain, she became his own; but if she succeeded, his life was the forfeit. Veera-māran boldly gave his riddle, and retired for the night. In the course of the evening, a beautiful female, in elegant attire, came to his lodgings, and said, "O you who have beautiful arms, I have come to touch your majestic feet, and gain your favour." He enquired who she was, when she replied, "I am the daughter of the prime minister to the princess Sinthā-manni, to whom, I am told, you have proposed a riddle, which she cannot explain. Now I wish you to unfold it to me, that I may tell the meaning in the morning." The prince then said, "Give me the jewels and ornaments which you now have on as a pledge, and I will unfold the riddle." This being done, she expressed a wish to retire for a moment, but did not return. The morning came, and there was the princess, with great pomp, seated on her throne. In her hand was a large sword, and near her were the executioners, ready to drag off the body of Veera-māran. She then, with great triumph, explained the riddle he had proposed the day before, and was about to order him for execution, when he begged to be allowed to relate a dream he had during the night. This being granted, he said, "A young female, disguised like a parrot of the groves, came and pledged her jewels to get the meaning of my riddle. I will show them to you." He then began to take them from his waist-cloth, when the princess waved her hand for him to desist, and said,

"I was your visiter—I am conquered. Come, sit on my throne." She then made obeisance to him; the courtiers worshipped him; and Vera-māran became the husband of the beautiful Sinthā-manni.

By this account we gain a clearer view of the importance attached to the riddle proposed at the marriage of Sampson; of the Psalmist, who said, "I will open my dark sayings;" of the riddle "put forth" by the prophet Ezekiel at the divine command; of the skill and industry of the queen of Sheba; and of the adroitness of Solomon, who gave an answer "to all her questions." *

XII. 32.—"Sacrificing unto the calves that he had made."

There does not appear to be much reason to doubt that these calves were in imitation of those made by Aaron, which were copied from the Mnevis and Apis of the Egyptians. That animal is still *sacred* in India. The festival of Jeroboam was held in the eighth month, on the fifteenth day of the month.

XIII. 2.—"Men's bones shall be burnt upon thee."

These words were uttered in consequence of the profanation of the altar, and the wickedness of those concerned. Has

* Most of the riddles of the princess allude to Eastern subjects, and consequently can only be solved by the people who live there. Some also contain words which can be explained two or three ways, and therefore cannot easily be rendered into English. The following are, perhaps, exceptions:—

There is one who, though she has only one breast, is exceedingly interesting; she walks up and down the country, and is an inheritance to the kitchen. She is of great value; and so noble that the highest castes † follow her; and so happy that she sometimes dances in the streets.

The next, perhaps, is still more easy:— There is one who is courageous in battle, but he is not a king; he is adorned with red, and is so wise as to speak correctly of the past and future.

† Inferiors always walk behind their superiors.

a man brought or purchased a kid for a sacrifice to his deity, and should it have been stolen, he goes to his god to tell his story, and then says, "O Swamy! may the bones and the body of him who stole the kid, intended for you, be offered up to you as a sacrifice."

Whoever walks upon the place where men's bones have been burnt becomes impure.

6.—"Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored to me again."

This is said in reference to the hand of Jeroboam, which had become stiff in consequence of the violence he had offered to the prophet.

The FACE of the Lord was to be entreated. Has a man injured another, he says, "Ah! my lord, forgive me for the sake of the FACE of your son." Or, does he wish another to intercede for him, he says, "Ah! go, and beseech his face for me."

A man, whose name was *Veatha-Veyāthar*, was once asked, by some prophet, "Who is the greatest god, Siva or Vishnoo?" The man then stretched forth his hand towards a temple of Vishnoo, and said, "He is the greatest." Immediately his arm became stiff and withered. The prophet, seeing this, then prayed to Siva, and his hand was restored.

31.—"When I am dead then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones."

His object in making this request, was no doubt a selfish one; he believed the deceased was a good man, and felt a hope, that if his body were to rest near him it would be protected from insult, and that with him he would share the blessings of the resurrection.

Wherever the body or the bones of Hindoo or Mahometan saints are buried, there will others also wish to be interred.

Often, when men think themselves near death they say, "Take care that you bury me near the holy man.* Ah! remember you are to put me near to the sacred place."† The idea seems to be, that the spot being thus sanctified, neither devils nor evil spirits can injure them. Numbers are carried to a great distance to be thus interred.

XIV. 6.—"Come in, thou wife of Jeroboam."

This woman had disguised herself in order to deceive the prophet, and therefore he addressed her by name, to show that she was known to him. Married women are generally spoken to as the WIFE of such a person. Supposing a married female to be in a crowd, and a man on the outside wishes to speak to her; he will say, "Come hither, wife of Chinne Tamby;" literally, Chinne Tamby's wife, hither come. "O! Muttoo's wife, where are you?" Should a person have to speak to a female who is walking before him, he will not call her by name, but address her, "Such an one's wife, I wish to speak to you."

XV. 13.—"She had made an idol in a grove." (2 Chron. xv. 16.)

The temples of the Hindoos are nearly always connected with a grove, or sacred tree, and some of them are built under the branches of a *single tree*. Thus, may be seen the noble banyan (*Ficus Indica*) ‡ with his giant arms, and *self-planted*

* Some of those who are reputed to be very holy are buried in salt, and in a sitting posture, so that they are considered to be still at their devotions. Thus *Koona-kai-tambarān*, of Jaffna, was buried.

† Lieut. Col. Johnson, C. B., in his Journey from India to England, through Persia, Georgia, &c., says of the tomb of a holy man he saw in Ispahan, that "*Imaum Zada Ishmael* ordered that his remains should be buried in an adjoining apartment, in consideration of the acknowledged sanctity of the place." —— "Around this there are many other tombs, and such is the reputed sanctity of the place, that the bodies of three or four Sirdars recently deceased were deposited here, until they could be removed to the sacred receptacles.

‡ Temples are also built and altars are erected under the *Ficus Religiosa*.

supporters, overshadowing the temple of superstition. The Vulgate, according to Dr. A. Clarke, makes this grove sacred to Priapus. The courtesans of the Hindoo temples are called parrots of the groves. (See on Isa. lxvi. 17.)

XVII. 4.—"I have commanded the ravens to feed thee."

Some suppose ravens to be a mistranslation, and that the promise referred to a people who were to feed the prophet.

The following quotation from the Scanda Purāna does not negative the opinion, but it shows in a remote period that birds were supposed on some special occasions to depart from their usual habits. In the relation of the events of great antiquity amongst the heathen, much of fable must be expected, but there is often a glimmering ray of light in the obscurity, pointing to circumstances which assist the mind in its attainment of truth.

In the town of Kanche (Conjeveram) it is said, "Of the birds, there is a sāthaka bird which takes food to the gods, a swan which gives precious stones, a parrot which repeats science, and a cock which crows not in time of trouble."

12.—"I am gathering two sticks, that I may go in and dress it."

So said the widow of Zarephath to the prophet Elijah. How often do we see females, just before the time of boiling their rice, strolling about in search of a few sticks to make it ready. All their fires are made of wood (or dried cows' dung) and in a country where there is so much jungle, and so little rain, they seldom trouble themselves before the moment they require it.

But the widow said that she was gathering TWO sticks; and it is not a little singular to find that the Hindoos often use the same number when it refers to MANY things.

"Well, Venāsi, what are you looking for?"—"I am looking for two sticks to prepare my rice." "Child, go fetch me *irendu-taddi*, two sticks, to make ready my curry." "Alas! I cannot find two sticks to make the water hot." "My lord, I only ask for two mouthfuls of rice." "Ah! sir, if you will allow me to repeat two words in your ear I shall be satisfied." "Good, have you any thing more to say?"—"No, sir." "Then I have not two words for that," (meaning, he does not object.) Any person who has been in the East, will recognise, in these quotations, a figure of speech he has heard a thousand times.

XVIII. 5.—"Go into the land unto all fountains of water, and unto all brooks; peradventure we may find grass to save the horses and mules alive."

It appears there had not been rain for three years and six months, which must have had a fatal effect on vegetation. What would England (situated in a temperate climate) be under such circumstances? In droughts in the East, which have lasted from six to ten months, how often have we seen men like Obadiah, going along in marshy places, or by the sides of tanks, in search of grass for their cattle. See the poor fellow with a basket, made of the leaves of the palmirah, on his back, a little instrument (which works like a Dutch hoe) in his hand; he strolls from fountain to brook, and no sooner does he see a green patch of verdure, than he runs with eagerness to the spot. Perhaps he meets another in search of the same thing, when each declares he had the first view. They set to work, snarling at each other, and dealing out all kinds of abuse, till they have cleared the place of every green blade.

Wherever there is a stream or an artificial watercourse, there the eye is refreshed with delightful verdure; but look a few yards from the place, and you see the withered herbage, apparently gone beyond recovery; but which, in a few

hours, would start into fresh life, if visited by showers. The effect of rain is like enchantment on the scene, and the English stranger is often reminded of the green fields of his own native land.

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9. — "What, have I sinned?"

Obadiah asked this question of Elijah, when the prophet wished him to go and tell Ahab, his bitter enemy, "Behold, Elijah is here." Thus, a person requested to do any thing which implies danger or difficulty, asks, *Enna-pollāppo-sey-thane?* "What evil or sin have I done?" The question is also asked, when a man is visited with affliction, "What evil has he done?"

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10. — "He took an oath of the kingdom and nation that they found thee not."

People in England would be astonished and appalled at the frequency and nature of the oaths of the heathen. A man's assertion or affirmation, in common conversation, is seldom believed. Thus, men may be heard in the streets, in the fields, or bazaars; and children, in the schools, or the play-grounds, say, "Swear you will do this; now take an oath you have not done it." Then they swear by the temple, or its lamp, by their parents, or children, and appeal to their deities for a confirmation of the assertion.

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27. — "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud, for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." The margin has, for "talking," "*meditateth*," and for "pursuing," hath a "*pursuit*."

This keen and ingenious sarcasm relates, I doubt not, to their god, as having been accustomed sometimes to sleep, to talk, to go on a journey, or join in the pursuit. That

the Baal-peor of Assyria, and the Siva-lingam of India, are the same, is certain.* And is it not interesting to know that those things which are attributed to Baal are also attributed to Siva? "Either he is talking." The margin has, for "talking," *meditateth*. Dr. A. Clarke says, "Perhaps the word should be interpreted as in the margin, he meditateth, he is in a profound reverie, he is making some godlike projects, he is considering how he may keep up his credit in the nation."

Siva was once absorbed in a profound meditation: to him the time appeared only as a moment, but to the world as ages. Universal nature, for want of his attention, was about to expire. Women had ceased to bear, and all things were out of course. The gods and men became alarmed, and their enemies began to oppress them. All were afraid to disturb him in his meditations, till Cama, the god of love, agreed to stand before him: when Siva, being aroused from his reverie, sent fire from his frontal eye, which destroyed the intruder.

"Or he is pursuing." Hebrew has this, "hath a pursuit:" on which Dr. A. Clarke says, "he may be taking his pleasure in hunting."

Siva is described as taking great pleasure in the chase; and in the month of September, his image, and that of Pārvati, his wife, are taken from the temple, put into a *keadagam* or car, and carried on men's shoulders to enjoy the pleasures of the chase!

"Or he is in a journey."

Siva is represented as taking long journeys, and sometimes for very discreditable purposes.

"Peradventure he sleepeth."

Siva often did this, especially when he took the form of a cooly; for, after he had performed his task, he fell asleep

* See on Deuteronomy iv. 16., and the introduction, on the identity of the gods of India and Assyria.

under the tree called the *Konda Maram.* Thus the prophet mentioned four things, in some of which their god was engaged, and, consequently, could not attend to their requests. But it was manifestly improper, if he were thus occupied, for them to disturb him: yet Elijah said, "Cry aloud," let him hear you; he is no doubt a god.

When a holy person before the temple or in any sacred place is meditating, no one will presume to disturb him: how, then, could they interrupt their deity?

When engaged in pleasure, whether of the chase or any other amusement, no one dares to interfere with the great man; and yet Baal was to be called from his pleasures.

It is improper to interrupt those that are on a journey. They have an object in view, and that must first be accomplished.

No one will disturb a person when he is asleep — to them it seems to be almost a sin to awake a man from his slumbers. Where is your master? "*Nittari*," asleep; and then you may walk off till another day. Yet, improper as it was to interfere with Baal in his engagements, the sarcastic prophet said, "Cry aloud." "And they cried aloud, and cut themselves —— with knives." Here, also, the devotees may be seen cutting themselves with knives till the blood stream from their bodies, or suspended with hooks in their flesh from a pole, or with their tongue cut out, or practising other cruelties on themselves, for the expiation of their sins, or the glory of their gods.

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41. — "For there is a sound of abundance of rain."

It is as common in the East to say there is the *sound* of rain, as it is in England to say there is an appearance of rain. Sometimes this refers to thunder, as the precursor; and at other times to a blowing noise in the clouds, which indicates rain is at hand. In the vicinity of a hill or tall trees, the sound is the loudest; and it is worthy of notice, that Elijah was in the neighbourhood of Mount Carmel.

42.—"He cast himself down upon the earth, and put his face between his knees."

Who in the East has not seen the natives thus sitting on the earth, with their faces between their knees? *Those engaged in deep meditation, in a long train of reasonings, when revolving the past or anticipating the future,* when in great sorrow, or fatigue, as coolies after a journey, may be seen seated on the ground with the face between the knees. "This morning as I passed the garden of Chinnan, I saw him on the ground with his face between his knees; I wonder what plans he was forming: it must have been something very important to cause him thus to meditate." "Kandan is sick or in trouble, for he has got his face between his knees." "The man threatens to trouble you."—"He trouble me! I shall never put my face between my knees on his account." "Alas! poor woman, she must have a cruel husband, for she has always her face between her knees."

Elijah went "to the top of Carmel," *to meditate on the past and the future:* there he was, after the display of God's majesty in the fire from heaven, in the destruction of the priests, and in the certain anticipation of rain, with "*his face between his knees.*"

46.—"The hand of the Lord was on Elijah, and he girded up his loins, and ran before Ahab."

See the man who has to run a race or to take a journey; he girds up his loins with a long robe or shawl. Elijah, therefore, thus prepared himself to run before the chariot of the king.

Great persons have always men running BEFORE them, with an ensign of office in their hands. Elijah probably did this in consequence of the wonderful events that had taken place: fire having come from heaven, Baal's priests having been destroyed, the rain having descended, and the proud king his enemy having been reconciled, he ran before, as the priest of the Lord, to show from whom the blessings had come.

XIX. 18.—"Have not bowed unto Baal, and every mouth which hath not kissed him." (Job xxxi. 27. Hosea xiii. 2.)

Things which have been sent to the temples to be presented to idols, are, when returned, kissed by the people. Should a priest give areca-nuts, beetel leaves, or cakes, which have been presented to the gods, the person receiving them kisses them. When a devotee has touched the feet of a priest, he kisses his hands.

19.—"Elisha the son of Shaphat, who was ploughing with twelve yoke of oxen before him, and he with the twelfth."

The natives use the ox for the plough and all other agricultural purposes. It is no disgrace for a great man to follow the plough; and, generally speaking, the master is the first to commence the operations of the season. The first day is always settled by a soothsayer, or a book of fate.*

"Elijah passed by him, and cast his mantle upon him." By this act Elisha was invested with the sacred office; but it is probable there would be other ceremonies, and a more pointed address and extended conversation than that recorded in the verse.

When a Brahmin is invested with the sacred office, both in the *first*, *second*, and *third* initiations, he is always covered with a yellow mantle, and in such a way as to prevent him from seeing any object. The sacred string also is put over his right shoulder (and worn like a soldier's belt), which indicates his office.

Elisha said, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." And Elijah "said unto him, go back again; for what have I done to thee?" The answer of Elijah is certainly not very easy to be understood. The Hebrew has, instead of "go back again," "go return;"

* They have many books of fate. I have translated one, called the *Sakā-Thevan Sāsteram*, which has been printed by the Royal Asiatic Society.

this makes good sense, especially when the conjunction is added, "GO *and* RETURN." The Tamul version has it also in that way. The same translation has, instead of "for what have I done to thee?" "what I have done to thee THINK;" literally, "I to thee what have done, think." I have called thee according to the Divine command; now thou askest to take leave of thy father and mother: take care thou art not led aside from thy calling; "go and return," THINK on what I have done to thee.

XX. 10.—"Ben-hadad sent unto him and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me."

It is an interesting fact, that this figure of speech, in reference to the dust not being sufficient to fill the hands of the numerous hosts of Ben-hadad, is in common use at this day. In the story called *Asuvāmea-thaiya-kathi*, it was said by the inhabitants of certain countries, who were expecting an invasion from a king who had already conquered the "eight quarters,"—"We had better at once give up our possessions: why attempt to resist such hosts? the dust of the country will not be sufficient to furnish a handful for each of the soldiers. *Ovvoru-pud-de-man-kānumo?* i. e. for every one will there be a handful of dust?"

The people of the village of Sandarippi ask, "Why do the inhabitants of Batticotta hate and despise us? If we all go against them, will their country afford a handful of earth for each of us?" *

Ben-hadad said, "The gods do so unto me, and more also." This form of imprecation or prayer is very common. "If I do not ruin that fellow, then the gods do so to me." "If I kill

* The people of the two large villages of Batticotta and Sandarippi often meet to play at rude games, when the latter are generally the conquerors, which has led to great animosity. Hence the proverb, "Take up the stalk of a cocoa-nut leaf, and the Batticottians run;" and hence the saying respecting the handfuls of earth.

not that wretch, then may the gods kill me." If, therefore, the dust of Samaria be sufficient to fill the hands of each of my soldiers, then may my dominions be subject to the same fate.

23.—"Their gods are gods of the hills, therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they."

The Hindoos have their gods of the hills, and also those of the lower places. Thus Siva, Vishnoo, and Murraga-Murte are those of the high places; but Vyravar, Urruttera, and many demons, are the deities of the lower regions.

It was rather strange that this heathen king and his generals should come to the conclusion that their gods were those of the plains.

XXI. 2.—"Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs. 3. Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee." (Ecc. ii. 5.)

Our first parents had for their residence a beautiful garden, which may have had some influence upon their immediate descendants, in giving them a predilection for such situations. People in England will scarcely be able to appreciate the value which the Orientals place on a garden. The food of many of them consists of vegetables, roots, and fruits; their medicines, also, being indigenous, are most of them produced in their gardens. Here they have their fine fruit trees, and the constant shade; and here they have their wells and places for bathing. See the proprietor in his undress, walking around his little domain; his fence or wall is so high no one can overlook him: he strolls about to smoke his shroot, to pick up the fruit, and cull the flowers; he cares not for the world; his soul is satisfied with the scenes around him.

Ahab wished to have Naboth's garden; but how could he

part with "the inheritance" of his "fathers?" There was scarcely a tree which had not some pleasing associations connected with it: one was planted by the hand of a beloved ancestor, another in memory of some great event *; the water he drank, and the fruit he ate, were from the same sources as those which refreshed his fathers. How then could he, in disobedience to God's command, and in violation of all those tender feelings, give up his garden to Ahab? To part with such a place is, to the people of the East, like parting with life itself.

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4. — "And he laid him down upon his bed, and turned away his face, and would eat no bread."

Thus acted the puissant monarch, because he could not get Naboth's garden. See the creature in the shape of a man pouting his lip, and throwing himself on his bed, and refusing to eat food, because he could not gain his wishes. The domestics brought refreshment, but their lord would not take it; and, therefore, they went to queen Jezebel, to communicate the sorrowful intelligence; and she immediately went to his Majesty, and enquired, "Why is thy spirit so sad, that thou eatest not bread?" and he told his mournful story. How often do we see full-grown men acting in a similar way, when disappointed in their wishes: go near them, and they avert their faces; offer them food, they will not eat; and, generally speaking, their friends are so weak as, at any expense, to gratify their wishes.

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8. — "So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles."

At this day, in the East, not a female in ten thousand is acquainted with the art of writing; and I think it probable that Ahab's affectionate queen did not write the letters with her own

* On the day a child is born, parents often cause a number of fruit trees to be planted.

hand, but that she CAUSED it to be done by others. It is not unlikely that the state of female education, in modern times, is precisely the same as that of antiquity; for I do not recollect any female in the Scriptures, excepting Jezebel, who is mentioned as being concerned in the writing of letters. That talented Hindoo female, Aviyār, has left wonderful memorials of her cultivated mind; and I doubt not, when female education shall become general in the East, from them will be furnished many an Aviyār, to bless and adorn the future age.*

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10. — "Set two men, sons of Belial, before him, to bear witness against him."

Ask any Judge, any gentleman in the civil service of India, whether men may not be had in any village to swear any thing for the fraction of a shilling? Jezebel would not find it difficult to procure agents to swear away the life of Naboth the Jezreelite.

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27. — "When Ahab heard those words —— he rent his clothes —— and went softly."

See the man who goes into the presence of a superior: he takes off his sandals, and walks SOFTLY — he has a timid air, and you cannot hear his foot tread on the ground. When a dutiful son goes to his father, or a devotee into the presence of a sacred personage, he walks in the same way. Has a proud boasting man been humbled, the people say, "Aha! aha! he can now walk *mitha-vāka*, i. e. softly." "What! the proud Muttoo walk softly; whoever expected that?"

XXII. 16. — "I adjure thee that thou tell me."

In England, this solemn appeal is never made but in cases of extremity; but in the East, the most trifling circumstance will induce a person to say, *Unni-āni-uddukerain*, "By thy oath;" or, "I impose it upon thee."

* For a short account of that distinguished female, see Journal of the Royal Asiatic Society, No. I. page 140.

2 KINGS.

CHAP. I. verse 2. — "And Azariah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease?" (Matt. xii. 24. Mark iii. 22. Luke xi. 15. 18, 19.)

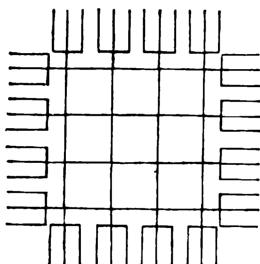
Calmet says Ekron "may denote the Aun who directed our flight from our native country; and this town being one of those belonging to the Philistines, who were foreigners in Canaan, gives much colour to this explanation."

"Beel-zebub, god of the fly, had a famous temple and oracle at Ekron." — Calmet. Dr. Lightfoot says, "Among all the devils, they esteemed that devil the worst, the foulest, as it were the prince of the devils." "He was called god of the fly, and a dung god." Dr. A. Clarke says, "Baal-zebub, literally, the fly god, or master of flies." "Baal-zebub, god of dung." *

Some suppose fly god or dung god is an epithet of contempt; but would Ahaziah, in his illness, call the god by a name which implied scorn? Certainly not. There must, therefore, have been some reason for those names being assigned to him. These are the following characteristics in Baal-zebub: first, he was the prince of devils; second, the dung god; third, the fly god; fourth, he was the deity to whom people went in their sickness.

Vyravar is the Hindoo prince of devils; and by whatever demon a man is possessed, or by whatever kind of SICKNESS he may be afflicted, his offerings for deliverance are principally made to Vyravar. But should *he*, as the monarch of demons,

* See on Deut. xxix. 17. where the same offensive epithet is applied to Pulliär.



possess a man, then the offering must be made to Siva *, in the following way. A figure like this, having two hundred and fifteen squares, is made on the ground, and an image of Siva is placed in the centre, and the incantations continue till Vyravar shall be ejected. Should, however, a female demon have possession of a person, then recourse must be had to the wife of the prince of devils.

Baal-zebub is called the dung god. Vyravar, in one of his avatārs, or births, is said to have taken delight in ordure and blood. And at certain seasons females have a broom placed across the threshold, or margossa or mango leaves, or a rope of straw, tied across the door, to keep him and others from the house.

But he is also called the fly god. Vyravar assumes the shape of a wasp, to punish those who offend him. When a person buries, or in any other way conceals his money, he makes an offering to the chief of the devils, and prays that none but those of his own family may enjoy that treasure; if, however, others should discover the horde, he begs the demon to assume the form of wasps, and drive them away. Magicians often dispute with each other respecting their several powers: one says, "I am greater than thou;" another, "Thou art a low-caste magician; I have power with gods and demons." They then begin to defy each other, and at last conclude to let their superiority be proved by the power of a spell. The one buries a goat, leaving only his head above the ground, and then defies the other magician to take it away. As the antagonist approaches the spot, the other throws rice upon him, and earnestly prays that Vyravar will assume the form of wasps, and drive the intruder away. But when people in common life also hate each other, they throw rice in the

* Or to Scandan his son.

direction of the house, and invoke their demon god to change it into wasps, to sting and destroy their foes. Another plan is, a magician buries money in the earth, and then prays Vyravar to sting and drive off the other when he comes near to the place. If, however, in spite of these incantations, the one takes off the goat, or finds out the money, then he is acknowledged to be the greatest.

The hornet, the fly, and the bee, are all mentioned in the Scriptures, as instruments of punishment. See on Deut. vii. and xx., also on Isa. vii. 18.

Ahaziah sent to Baal-zebub to enquire how his sickness would terminate; he must, therefore, have been the most famous deity, and the most proper for such an application. When people are injured by a fall, or are bitten by a serpent, or any other reptile or animal, they generally have recourse to Vyravar. In time of danger, sickness, or fear, they make an offering to him of a goat, which, if possible, is black.* One of his names is *Āba-thotaran*, from *Āpattu*, calamity, and *Tottukurruthu*, to appear to the sight or imagination. Thus this chief of devils, who is also called the dung god, and the god of flies, was the god to whom people applied in their troubles; and which, to say the least, greatly resembles Baal-zebub, the god of Ekron. (See on Matt. xii. 27.)

II. 11. — "There appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

The Hindoos believe their supreme god Siva sends his angels, with a green chariot, to fetch the souls of those who are devoted to him: that there are occasionally horses, but at

* In the 29th plate of Calmet's Illustrations, there are representations of *Baal-zebub*. On two coins, there is on one side the head of a goat and a fore leg, as if cut off in sacrifice; which agrees with that offered to *Vyravar*, as the head is severed, and the fore leg cut off and put into the mouth. On the other side of the coin is a figure of the WASP or bee.

other times none. "The holy king *Tirru-Sangu** (*i.e.* divine chank) was taken to heaven, body and soul, without the pain of dying." When a man, as a heathen, is very regular in his devotions; or when he reproves others for vice, or neglect of duty, it is often scornfully asked, "What! are you expecting the green † chariot to be sent for you?" meaning, "Do you, by your devotions, expect to go to heaven in the chariot of Siva without the pain of dying?" Does a man act with great injustice, the person who finds him out asks, "Will you get the green chariot for this?" Has a heathen embraced Christianity, he is asked the same question. "Charity, charity," says the beggar at your door, "and the green chariot will be sent for you."

23.—"Go up, thou bald head; go up, thou bald head." (Isa. xv. 2. Amos viii. 10.)

Some suppose this alludes to the head being uncovered. I was not a little astonished in the East, when I first heard a man called a bald head, who had a large quantity of hair on his head: and I found, upon enquiry, it was an epithet of CONTEMPT! A man who has killed himself is called "a bald-headed suicide!" A stupid fellow, "a bald-headed dunce." Of those who are powerless, "What can those bald heads do?" Hence the epithet has often been applied to the missionaries. Is a man told his wife does not manage domestic matters well, he replies, as if in contempt of himself, "What can a bald head do? must he not have a wife of the same kind?"

Let a merchant, or any other person, who is going on business, meet a man who is REALLY bald, and he will assuredly

* I think it is Mosheim who says, "The *Kalmucks* worship an idol called *Xacamuni*, who is represented to have been a sovereign prince of India: he lived 4000 years ago, and on account of his great sanctity *was taken to heaven without dying*." Is it not remarkable that the word *Xacamuni* is from the Sanscrit language, and is also Tamul, *Saca-Muni*, *i.e.* great hermit?

† Pachi means green, but also something fresh; thus an infant is called green child, which means just born.

refuse to attend to the business; and pronounce, if he dare, some imprecations on the object of his hatred. Sometimes he will repeat the proverb, "Go, thou bald head, pilferer of a small fish, and sucker of bones cast away by the goldsmith." Call a man a *mottiyan*, i. e. bald head (which you may do though he have much hair), and then abuse, or sticks or stones, will be sure to be your portion. Thus the epithet implies great scorn, and is given to those who are WEAK or MEAN.

In viewing this subject, does not the mind naturally look at the bald-headed Samson, bereft of his strength, and made the sport of the lords of the Philistines? Would such an event as that soon be forgotten? Is it not likely that the extreme folly of Samson in disclosing the secret of his strength would give rise to such an epithet? When was Samson killed? About A. M. 2884. When was Elisha mocked? In A. M. 3108, which makes it only 224 years after the event. Samson was a servant of the TRUE God (Heb. xi. 32.); those who conquered him in consequence of his BALD HEAD, were heathens. Elisha was a servant of the TRUE God; those who applied the epithet to him were also heathens; for he was going "up unto Bethel," which has been called "the mother city of idolatry." Some young heathen "lads!" met the servant of the Lord, and mocked him, saying, "Go up, thou bald head; go up, thou bald head;" as did thy master Elijah, so do thou go UP to heaven. The SPIRIT of this is in excellent keeping with MODERN heathenism; and it is the way in which they show their contempt for those who are weak, and for the servants of the TRUE God, who now labour amongst them.

Look at the time when Samson lived, 1229 years after the flood. Would all the regions of the East be peopled then? I do not believe it. Is it not likely that such a person as Samson, his amazing strength, his wonderful exploits, the way he was made weak, and the destruction of the heathen nobility, would be known to the neighbouring heathen? We cannot doubt it. I am therefore of opinion that the term

bald head, as applied to the prophet Elisha, was derived from the foolish, the bald-headed Samson; and that the epithet, as used in the East at this day, is taken from the same source. (See on Isa. vii. 20.)

III. 11.—"Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah."

We read, Elisha "went after Elijah, and ministered unto him;" which simply means he was his servant. The people of the East use their fingers in eating, instead of a knife and fork, or spoon; and consequently after (as well as before), they are obliged to wash their hands. The master, having finished his meal, calls a servant to pour water on his hands. The domestic then comes with a little brass vessel filled with water, and pours it on the hands and fingers till he hear the word *potham*, enough.

IV. 29. 31.—"Lay my staff upon the face of the child ——Gehazi——laid the staff upon the face of the child, but there was neither voice nor hearing."

The rod, or staff, in the Scriptures is mentioned as an emblem of authority over inanimate nature, over man, and the diseases to which he was subject, and also as an instrument of correction for the wicked. The Lord commanded Moses, "Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood." The magicians of the heathen king had their rods also, by which they performed many wonderful things.

I see no reason to doubt that the staff of Elisha was of the same nature, and for the same purposes, as the "rod of God," which did such wonders in the hands of Moses. Gehazi, though he had the emblem of his master's office, could not perform the miracle: and no wonder; for the moment before he received the command from Elisha, he showed his evil

disposition to the mother of the dead child; for when she caught the prophet "by the feet" to state her case, he went "near to thrust her away."

The *orou-mulle-pirambu* (*i. e.* a cane with one knot) is believed to possess miraculous power, whether in the hand of a magician or a private individual. It is about the size of the middle finger, and must have only one knot in its whole length. "A man bitten by a serpent will be assuredly cured, if the cane or rod be placed upon him: nay, should he be dead, it will restore him to life!" "Yes, sir, the man who has such a stick need neither fear serpents nor evil spirits." *

42.—"Brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the husks thereof." The margin has, instead of in the husk, "in his scrip or garment."

I think the marginal reading is better than the text. In what was the man to carry the ears of corn? In what may be seen every day—"in his scrip or garment." In the mantle (like a scarf) the natives carry many things: thus the petty merchant takes some of his ware, and the traveller his rice.

V. 18.—"He leaneth on my hand."

It is amusing to see full-grown men, as they walk along the road, like schoolboys at home, leaning on each other's hands. Those who are weak, or sick, lean on another's shoulder. It is also a mark of friendship to lean on the shoulder of a companion.

27.—"The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he

* A native gentleman known to me has the staff of his umbrella made of one of these rods, and great satisfaction and comfort has he in this his constant companion. "The sun cannot smite him by day, neither the moon by night; the serpents and wild beasts move off swiftly; and the evil spirits dare not come near to him."

went out from his presence a leper as white as snow."

This was said by Elisha to Gehazi, because he ran after Naaman (who had been cured of his leprosy) and said, his master had sent him to take "a talent of silver, and two changes of garments," and because he actually took possession of them.

There is an account in the Hindoo book, called *Seythu-Purāna*, of a leper who went to Ramiseram to bathe, in order to be cured of his complaint. He performed the required ceremonies, but the priests refused his offerings. At last a Brahmin came: in the moment of temptation he took the money, and immediately the leprosy of the pilgrim took possession of his body!

This complaint is believed to come in consequence of great sin, and therefore no one likes to receive any reward or present from a person infected with leprosy.

There are many children born white, though their parents are quite black. These are not lepers, but albinos; and are the same as the white negroes of Africa. To see a man of that kind almost naked, and walking amongst the natives, has an unpleasant effect on the mind, and leads a person to suspect that all has not been right. Their skin has generally a slight tinge of red, their hair is light, their eyes are weak; and when they walk in the sun, they hang down their heads. The natives do not consider this a disease, but a BIRTH, *i. e.* produced by the sins of a former birth. It is believed to be a great misfortune to have a child of that description, and there is reason to believe that many of them are destroyed.*

The parents of such an infant believe ruin will come to their family; and the poor object, if spared, has generally a miserable existence. His name, in Tamul, is *Pāndan;* and

* One method of killing infants is to put a few grains of paddy (rice in the husk) into the throat, and in a few hours death ensues, without leaving any signs to judge of the cause. The Hindoos were once much addicted to this cruel practice.—See Moor's Hindoo Infanticide.

this is an epithet assigned to those, also, who are NOT white, for the purpose of making them angry. The general name for Europeans in the East is *Pranky* (which is a corruption of the word Frank).* Hence those white Hindoos are, by way of contempt, called *Pranky!* Should a man who is going to transact important business, meet one of them on the road, it will be considered a very bad sign, and he will not enter into the transaction till another day. Should a person who is giving a feast have a relation of that description, he will invite him, but the guests will not look upon him with pleasure. Women have a great aversion to them, and yet they sometimes marry them; and if they have children, they seldom take after the father. I have only heard of two white Hindoo females; which leads me to suspect that such infants are generally destroyed at the birth; as, were they allowed to grow up, no one would marry them.

VI. 25.—"And there was a great famine in Samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of doves' dung for five pieces of silver."

The Tamul translation for "doves' dung," is "*doves' grain:*" which is known in the East by the name of *Kāra-manne-piru.* Dr. Boothroyd translates it "a cab of vetches," which amounts to about the same thing. Bochart, Dr. Clarke, and MANY others believe it to have been *pulse.* The Orientals are exceedingly fond of eating leguminous grains, when parched †; (Lev. xxiii. 14. Ruth ii. 14. 2 Sam. xvii. 28.): and it is surprising to see what a great distance they will travel on only that food and water. It was therefore in consequence of the famine, that this, their favourite, and generally VERY cheap, sustenance was so dear. Of what use would "a cab of doves' dung" be unto them? Some say,

* There is not the letter F in the Tamul alphabet.

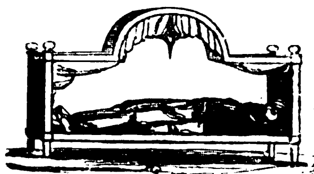
† I have often eaten the pulse which pigeons are so fond of, and have found it very wholesome, either in puddings or soup.

in explanation, it was good for manure! * What were they to live upon till the manure had produced the grain?

32.—"Is not the sound of his master's feet behind him?" This form of speech is used to denote the rapid approach of a person. When boys at school are making a great noise, or doing any thing which they ought not, some one will say, "I hear the sound of the master's feet. Are people preparing triumphal arches (made of leaves), or cleaning the rest-house, or a great man, some of them keep saying, "Quick, quick, I hear the sound of his feet." "Alas, alas! how long you have been! do we not even hear the sound of the judge's feet?"

IX. 28. XXIII. 30. "His servants carried him in a chariot to Jerusalem, and buried him in his sepulchre."—"His servants carried him in a chariot, dead from Megiddo."

What does this funeral chariot, which was carried by men, mean? What we may see in the vicinity of a large town every day of our lives. This chariot, or *thandeki* (as it is called in Tamul), is about six feet long, three feet broad, and in the centre about four feet in height. The shape is various, but the following is more common than any other. The drapery is of white, or scarlet cloth; and the whole is covered with garlands of flowers. The servants then carry it on their shoulders to the place of sepulture, or burning.



* "Doves' dung" is used as manure for the *Maruk-kollunthu*, i. e. Indian wormwood; which is said to have a very intoxicating effect when smoked with tobacco; it is, however, by no means valued as a manure for *general* purposes. Doves' dung is also used for MAGICAL *rites;* thus, new-born infants are fumigated with it, to keep off evil spirits; and wicked men, who have designs on females, try to have some put into their food. Dubois, in his India, mentions the "Pra Man," which he calls "a kind of earth!" doves' dung! as being sometimes "eaten in solemn ceremonies."

XIV. 9.—"The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle." (Judges ix. 8. See on 1 Kings x. 1.; also on Ps. xlix. 4.)

We have here another beautiful instance of the way in which the ancients conveyed instruction or reproof in parables, apologues, or riddles. Jehoash, the king of Israel, the author of the parable, compares himself to a cedar: and Amaziah, the king of Judah, to a thistle. It would no doubt be very annoying to Amaziah to be represented by a thistle! and his opponent by a cedar.

Some years ago, two magistrates, who were much superior to their predecessors, in reference to the way in which they had discharged their duties, were appointed to take charge of separate districts. The natives, as usual, did not speak plainly as to their merits, but under "the similitude of a parable." One of the districts was very famous for the banyan tree, the fruit of which is only eaten by the flying fox, birds, and monkeys. The people, therefore, to show how much better their present magistrate was than the former, said, "Ah! the banyan of our country is now giving the fruit of the palmirah." *

Those of the other district (*where the palmirah was exceedingly plentiful*) said of their magistrate, "Have you not heard that our palmirah is now giving *mangoes?*" †

Some men are always known by the name of certain trees. Thus, a person who is tall, and stoops a little, is called the

* This fruit is nutritious, when young; it contains a gelatinous pulp, called *noongu*, which is cooling in hot weather. When ripe, and dried in the sun, it serves for food in the wet monsoon. Its seeds, when planted, produce a fine edible root, which serves either for gruel or vegetables.

† This is a delicious fruit, and much esteemed by the natives. The tree is sacred to Cama, the god of love, whose arrows are tipped with its leaves.

cocoa-nut tree, and he who has long legs and arms is called the banyan, which spreads its arms, and lets fall its supporters to the ground. It is, therefore, not very improbable that Jehoash was known by the name of the *cedar*, and Amaziah by that of the *thistle*.

XVII. 10, 11.—"And they set them up images and groves in every high hill, and under every green tree; And there they burnt incense in all the high places, as did the heathen." *

Thus did the wicked Jews imitate the heathen. The whole verse might be a description of the localities, and usages of MODERN heathenism. See their high hills; they are all famous for being the habitation of some deity. On the summit there is generally a rude representation, formed by nature, or the distorted imagination, into the likeness of a god. In going to the spot, images are set up in every direction, as so many sentinels and guides to the sacred arcana.

See the *Ficus religiosa*, and numerous other trees, under which various symbols of idolatry may be seen. Fastened into the roots of one, we discover the trident of Siva: under another, an emblem of Ganesa: there we see a few faded flowers, a broken cocoa-nut, an altar, or the ashes of a recent fire.

17.—"Caused their sons and their daughters to pass through the fire." The Tamul translation has "to pass or *tread on* the fire." Deut. xviii. 10. 2 Kings xxiii. 10. xxi. 6. Lev. xviii. 21. Jer. xxxii. 35. are rendered "*step over*" the fire.

To begin with Lev. xviii. 21. "Thou shalt not let any of thy seed pass through the fire to Moloch; neither shalt thou profane the name of thy God: I am the Lord." The marginal references to "profane the name of thy God," are chap. xix. 12. "And ye shall not SWEAR by my name falsely,

* Reminding us of the Druid and his oak. The name is said to be taken from Δρυς, an oak.

neither shalt thou profane the name of thy God." (See also chap. xx. 3. xxi. 6. and xxii. 2. 32. Ezek. xxxvi. 20.) Connected, therefore, with passing through the fire, as mentioned in Lev. xviii. 21., and the marginal references, it is clear that the name of God was profaned by SWEARING. The Tamul translation of Lev. xviii. 21., for "pass through the fire," has "step over the fire," which alludes to the oath which is taken by STEPPING OVER THE FIRE.

It is a solemn way of swearing to innocence, by first making a fire, and when stepping over it to exclaim, "*I am not guilty.*" Hence the frequency of the question (when a man denies an accusation), "Will you step over the fire?" But so careful are the heathen in reference to fire, when they are *not* on their oath, that they will not step over it. See a traveller on his journey; does he come to a place where there has been a fire, he will not step over it, but walk round it, lest any evil should come upon him. I think it, therefore, probable, from the words, "profane the name of thy God," as mentioned in connection with passing through the fire, and from the Eastern CUSTOM, that the ancient idolaters did take a solemn oath of allegiance to their gods, or of their innocence of crime, by thus stepping over the fire.

But it is also a custom amongst these heathen to pass through, or rather to walk on, the fire. This is done sometimes in consequence of a vow, or from a wish to gain popularity, or to merit the favour of the gods. A fire is made on the ground, from twenty to thirty paces in length, and the individual walks on it barefoot, backwards and forwards, as many times as he may believe the nature of his circumstances require. Some say that these devotees put a composition on their feet, which prevents them from being much burnt; but I am of opinion this is not *often* the case.

To walk on the fire is believed to be most acceptable to the cruel goddess Kāli*, the wife of Vyravar, who was the prince

* There are many Kālis; but she to whom walking on fire is acceptable is the wife of Vyravar.

of devils. When a man is sick, he vows, "O Kāli, mother, only cure me, and I will walk on fire in your holy presence." A father, for his deeply afflicted child, vows, "O Kāli, or, O Vyravar, only deliver him, and when he is fifteen years of age he shall walk on fire in your divine presence."

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37. — "Ye shall not fear other gods."

The most prominent effect of heathenism on the minds of its votaries is FEAR; and no wonder; for how can they love deities guilty of such repeated acts of cruelty, injustice, falsehood, dishonesty, and impurity? Strange as it may appear, European descendants, as well as native Christians, are in danger of FEARING the gods of the heathen. There are so many traditions of their malignity and power, that it requires strength of mind, and, above all, faith in Jesus Christ, the conqueror of devils, to give a perfect victory over it.

On this account the missionaries sent out by Denmark, more than one hundred years ago (and some of their successors), have not approved of the native Christians studying the heathen books and superstitions. This, however, has had an injurious effect, because it disqualified the members of the church to expose the errors of heathenism to the people, and also conveyed an idea of something like inadequacy in the Gospel of Christ to meet such a system. In view of this, the missionaries of the present day, and many of their converts, have like Ezekiel, (chap. viii.), looked into this vile arcana; have dragged the monstrous transactions to light, exposed them to public gaze, and driven from the field of argument the proud and learned Brahmin.

XVIII. 20. — "Vain words." The Hebrew has, for vain, "word of the lip."

The Hindoos say of boasting words, or those which do not proceed from the heart, they are "words of the MOUTH;" but to speak evil of a person is called a *chondu-chadi*, a hint of the LIP.

27. — (Isa. xxxvi. 12.)

This insulting and blasphemous message was delivered by Rab-shakeh, the *heathen* general, to Eliakim, and Shebna, and Joah, the servants of Hezekiah. These disgusting allusions are in keeping with heathenism at this day; and are often used to denote extreme contempt for the individual, and his future desolation.

XIX. 3. — "The children are come to the birth, and there is not strength to bring forth."

When a person has all but accomplished his object, when only a very slight obstacle has prevented him, it is then said, "The child came to the birth, but there was not strength to bring it forth." Some time ago, an opulent man accused another, who was also very rich, and in office, of improper conduct to the government: the matter was well investigated by competent authorities; but the accused, by his superior cunning and by bribes, escaped, as by the "skin of his teeth;" and the people said, "Alas! the child came to the mouth, but the hand could not take it." When a person has succeeded in gaining a blessing which he has long desired, he says, "Good, good! the child is born at last." Has a person lost his lawsuit in a provincial court, he will go to the capital to make an appeal to a superior court; and should he there succeed, he will say in writing to a friend, "Good news, good news! the child is born." When a man has been trying to gain an office, his friend meeting him on return does not always ask, "Is the child born? or did it come to the birth?" but, "Is it a male or a female?" If he say the former, he has gained his object; if the latter, he has failed.

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26. — "Therefore their inhabitants were of small power." The Hebrew has, instead of small power, "short of hand."

This figure is much used here, and is taken from a man trying to reach an object for which his arm is not long

enough. When it is wished to ascertain what is a man's capacity or power, it is asked, "Is his arm long or short?" "Let me tell you, friend, Tamban will never succeed; his arm is not long enough." Of feeble people it is said, "they have short hands."

28.—"I will put my hook in thy nose."

A person says of his deliverer from prison, or danger, "Ah! the good man took me out by his *tote*, i. e. hook. A culprit says of the officers who cannot catch him, "Their hooks are become straight." The man who cannot drag another from his secrecy, says, "My hook is not sufficient for that fellow."

XXII. 17.—"My wrath —— shall not be quenched."

"Ah! who can *quench* the wrath of my enemy?"—"Who? O, I have done it already, for his anger is turned to water." Does a person reply to another in such a way as to encrease anger, it is asked, "Will ghee (clarified butter) quench fire?" "Do not cast ghee on that man's passion." "I beseech you to try to make peace for me."—"Peace for you! can I quench his wrath?"

XXIII. 5.—"That burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." The margin has, instead of planets, "twelve signs or constellations." So in the marginal reading to Job xxxviii. 32., "twelve signs."

That the signs of the zodiac were known in very remote antiquity, and that they were Oriental in their origin, the *symbols* themselves abundantly testify. Joseph, in his dream, saw "the sun, and the moon, and the ELEVEN STARS," bowing to him. What were these eleven stars? I believe, with many others, they represented the eleven signs of the zodiac, bowing to him as the twelfth, and that his eleven brethren were

thus understood as paying respect to him. Look, also, at the address of the dying patriarch to his twelve sons, where it is believed allusion is made to the same subject. (See on Gen. xlix.)

In a Hindoo book called the *Panja-patchi-sāteram*, which professes to account for all future contingencies, the twelve signs are of especial use in solving the problems. Thus, for instance, a man in any difficulty goes to a soothsayer* to state his case. The "wise man" looks in what point of the compass the inquirer stands, and then refers to his tables. Should he be IN or FROM the East, there is an important key, because Aries, the first sign of the zodiac, is there.

Is a child born when two opposing planets meet in any sign, the parents become greatly alarmed, and make offerings of INCENSE and other things to the "twelve signs or constellations." † (See on Isa. xlvii. 13.)

7.—"Where the women wove hangings for the grove."

Very large hangings are used in the temples, some of which are fastened to the roof, others used as screens, and others to cover the sacred cars. On them are painted the actions of

* A great and truly excellent Prelate in the English church, in mentioning a Hindoo book of fate which I had presented to him, asked me many questions respecting the soothsayers of the East, and mentioned (by the way) that the word is derived from sooth, truth, *i. e.* truthsayers. He noticed also, the word wiseacre, as meaning the same thing, whereas we principally apply it to a fool; he says, the latter part is derived from the German, that is to say, a wise-sayer.

† The offering is made as follows:— A square hole is made in the floor of the house, which is coated with cows' dung. The priest then comes, and, with many charms, puts sacred fire into the hole. On the finger of the child, or man, who is believed to be suffering under the planets and the signs, a ring is placed, made of the sacred grass called *tetpa*. Then bundles of mango wood, ebony, parasu, sinthal, each containing 1008 pieces, are touched by the sufferer, and cast into the fire; also, 1008 buds of the sacred banyan tree, and other articles, which are sprinkled with milk, honey, and ghee, go through the same process. The ceremony occupies seven days, after which presents are made to the priests.

the gods, as described in the books Rāmyanum and the Scanda Purāna; and there are portrayed things of the most indecent nature.

11.—"And he took away the horses that the kings of Judah had given to the sun——and burned the chariots of the sun with fire."

The Hindoos believe that the sun is drawn in his course by seven horses, and that the deity sits in his chariot of one wheel, which is driven by Arunan. Thus may be seen the sun and his horses represented in wood, or painted on the hangings which adorn the cars.

See, then, the profligacy of the kings of Judah: they gave horses and chariots to the sun as a sign of their attachment to that system of idolatry, and to procure those blessings which are believed to be dispensed by the gods; for it must be observed, that such gifts to the deities and their temples are only for the fulfilment of some vow for favours received, or for those which are earnestly desired.*

XXV. 16.—"The brass of all these vessels was without weight." 1 Kings vii. 47. "Solomon left all the vessels unweighed, because they were exceeding many; neither was the weight of the brass found out."

To say the vessels were "without weight," or were "unweighed," may mean they were so very numerous, or so very heavy, that it was not easy to speak accurately. In Numbers vii. 85, 86., mention is made of weighing the spoons and charger, but I think it very likely that some of the vessels

* Herodotus informs us the Massagetæ "sacrifice horses to the sun, their only deity, thinking it right to offer the swiftest of mortal animals to the swiftest of immortal beings." See Clio, 216. Solem unum colunt, et equis ei sacrificant."

The Greeks also believed the sun was drawn by four horses, who were called Pyrois, Eous, Ethon, and Phlegon.—Lempriere, in loco.

were so sacred as to make it improper to weigh them. The tāli, on which is stamped a representation of a deity, though made of gold, is not weighed: so also the javelin or spear of Scandan, and the other gods, are deemed so sacred as to make it unlawful to weigh them. Idols of silver and gold are never weighed to find out their value.

1 CHRONICLES.

CHAP. X. verse 9.—"To carry tidings unto their idols."

After Saul had fallen on Mount Gilboa, his enemies "stripped him, and took off his head, and sent the tidings to their idols."

When the heathen of the present day gain a victory over their enemies, they always take the tidings to their idols. There is the king, and there his general, and troops, and priests, and people marching in triumph to the temple. Then they relate to the gods all their proceedings; how they conquered the foe, and that to them they have come to give the glory.

But this practice is had recourse to, also, in the common affairs of life. A man delivered from prison, or any great emergency, always goes to his gods, to carry the joyful tidings. Hear them relate the story: "Ah! Swamy, you know Muttoo wanted to ruin me; he therefore forged a deed in my name, and tried to get my estates; but I resisted him, and it has just been decided before the court, that he is guilty. I am therefore come to praise you, O Swamy!"

XVIII. 9, 10.—"Now when Tou, king of Hamath, heard how David had smitten all the host of Hadarezer, king of Zobah. He sent Hadoram his son to king David, to enquire of his welfare, and to congratulate him." (2 Sam. viii. 9.)

Here, again, we have a beautiful and simple picture of Eastern manners. Tou, the heathen king, sent a messenger to compliment David on his success over his enemies. Who, in the East, has not witnessed similar things? Has a man gained a case in a court of law; has he been blessed by the

birth of a son; has he given his daughter in marriage; has he gained a situation under government; has he returned from a voyage or a journey, or finished a successful speculation;—then his friends and neighbours send messengers to congratulate him—to express the joy they feel in his prosperity; "so much so, that, had it come to themselves, their pleasure could not have been greater."

XXII. 19.—"Bring the ark of the covenant——and the holy vessels of God."

In all heathen temples, there are numerous vessels of brass, silver, and gold, which are especially *holy*. Those, however, of the highest castes, may be allowed to touch, and even borrow them for certain purposes. Thus, a native gentleman who is going to give a feast, borrows the large caldron for the purpose of boiling the rice; should his daughter be about to be married, he has the loan of the silver salvers, plates, and even jewels; which, however, must all be purified by incense and other ceremonies when returned to the temple.

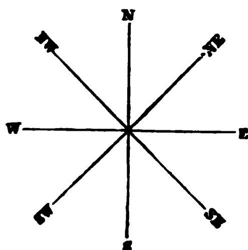
"The ark" finds a striking illustration in the *keadagam* of the Hindoos,—a model of which may be seen in the house of the Royal Asiatic Society.* In it are placed the idols, and other sacred symbols, which are carried on men's shoulders.

XXVI. 13, 14, 15, 16.—"And they cast lots, as well the small, as the great, according to the house of their fathers, for every gate. And the lot eastward fell to Shelemiah. Then for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward. To Obed-edom, southward; and to his sons, the house of Asuppim. To Shuppim and Hosah, the lot came forth westward. (See on Proverbs xviii. 18.)

Thus the gates were assigned to the different officers by lot.

* 14. Grafton-street, Bond-street.

On the death of a parent, the whole of his fields and gardens are often divided amongst his children, and great disputes generally arise as to whom shall be given this or that part of the property. One says, "I will have the field to the East:" "No," says another, "I will have that:" and it is not till they have quarrelled and exhausted their store of ingenuity and abuse, that they will consent to settle the matter by lot. The plan they take is as follows; they draw on the ground the cardinal points thus:



they then write the names of the parties on separate leaves *, and mix them altogether: a little child is then called, and told to take one leaf and place it on any point of the compass he pleases; this being done, the leaf is opened, and to the person whose name is found therein will be given the field or garden which is in that direction.

I think it, therefore, probable, that the lots eastward, westward, northward, and southward, which fell to Shelemiah, Zechariah, Obed-edom, and Shuppim, were drawn something in the same way.

XXIX. 24.—"Submitted themselves unto Solomon the king." The Hebrew has, for submitted, "Gave the hand under."

To give "the hand under," is a beautiful Orientalism to denote *submission*. See the man who wishes to submit to a superior; he stands at a short distance, then stooping, he keeps moving his hands to the ground, and says, "I submit, my lord." "You recollect having heard that Kandan and Chinnan had a serious quarrel?"—"Yes, I heard it."—"Well, they have settled the matter now, for Chinnan went to him last evening, and 'gave his hand under.'" "The Mo-

* Leaves of the Palmirah or Cocoa-tree.

deliar is no longer angry with me, because I have put down my hand to the ground."



"That rebellious son has, for many years, refused to acknowledge his father's authority, but he has at last put his hand under," *i. e.* he has submitted to him, has become obedient.

2 CHRONICLES.

CHAP. XIV. verse 5. — "He took away out of all the cities of Judah, the high places, and the images." The Hebrew has "sun images." Chap. xxxiv. 4. "They brake down the altars of Baalim, in his presence, and the images." The Hebrew has, again, "sun images." Isa. xxvii. 9. "Images shall not stand up." Heb. "sun images." Ezek. vi. 4. "Your images shall be broken." Heb. "sun images."

We see these "*sun images*" were connected with the altars and worship of Baal. xxxiv. 4. This is an addition to the Peor, and the Lingam gives *another* confirmation of the *identity* of Baal and Siva. The "sun images" are principally, if not EXCLUSIVELY, kept in the temple of Siva. They are made of black granite, in the shape and about the size of a man. There are, however, many of them with only a head, having a halo or coruscations to represent the orb of day. Thus, in the houses of rich natives may be seen, near a niche, on one side, the representation of the sun; and, on the other, a figure of the crescent moon.

The temple images are placed on the East side, and offerings are sometimes presented to them before they are taken to the Lingam. (See on Baal and Siva, Deut. iv. 16. and Amos v. 26.)

XVI. 14.—"And they buried him in his own sepulchres which he had made for himself in the city of David, and laid him in the bed, which was filled with sweet odours, and divers kinds of spices, prepared by the apothecaries' art: and they made a very great burning for him.

XXI. 19. — "He died of sore diseases. And his people made no burning for him like the burning of his fathers." Jer. xxxiv. 5. "But thou shalt die in peace and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee; and they will lament thee, saying, Ah lord!" Jer. ix. 17. "Call for the mourning women." 18. "Let them make haste and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with water." Chap. xxii. 18. "They shall not lament for him, saying, Ah! my brother; or, Ah! sister, they shall not lament for him saying, Ah! Lord, Ah! his glory." (Gen. l. 10. 2 Chron. xxxv. 25. Psalm lxxviii. 64.)

The whole of the above passages refer to the funeral rites observed on the demise of those alluded to. Dr. A. Clarke says, "All these rites are of *Asiatic* extraction. Virgil borrows almost every circumstance from Homer, and we well know that Homer ever describes *Asiatic* manners."

The Hindoos burn nearly all the bodies of their "illustrious dead," and it is considered disgraceful not to attend to the ceremony: thus it is said of Jehoram, because of his wickedness, "his people made no burning for him."

Some suppose the bodies of those alluded to, as quoted in the verses above, were not burned, but that aromatics were consumed in honour of them. I, however, believe with Dr. Clarke, that the bodies were actually burned on the funeral pile *, and that Asa's bed, and the sweet odours and the spices, were exactly the same as are used in the East at this day. Besides, burning *for* the dead does not in my recollection find a single parallel in the customs of any nation, ancient or modern.

The corpse after death is washed with water, mixed with

* The men of Jabesh Gilead "took the body of Saul and the bodies of his sons from the wall of Beth-Shan, and came to Jabesh, and burnt them there." (1 Sam. xxxi. 12.)

fragrant oils and scented waters.* It is then placed in the bed or chariot (see on 2 Kings ix. 28.), which is covered with white or crimson cloth†, and carried on men's shoulders to the place of burning. The funeral pile is seldom more than five feet in height; and is for great men made of sandal, and other aromatic woods; also "sweet odours," and "divers spices." ‡ The body is then placed on the pile, and the son or nearest relation has his head *shaved.* § Deut. xiv. 1. Lev. xxi. 1. Jer. vii. 29. xvi. 6. See also on Deut. xxi. 12 and 13. The son then takes an earthen vessel, which is carried three times round the pile, and then broken, and the water runs on the ground. After this he takes a torch, and lights the funeral pile, with his face turned in another direction, and goes to his home‖; and those who remain to see the corpse consumed throw clarified butter and oils on the fire, to hasten its consumption. ¶

On the third day, the half calcined bones which remain are gathered, and put into a new vessel **, and thrown into the sea or a river, or carried to the Ganges.†† At other times the

* "Warm waters then, in brazen caldrons borne,
Are poured, to wash his body joint by joint,
And fragrant oils the stiffening limbs anoint."
DRYDEN's *Virgil.*

† "Then on a bier with purple cover'd o'er." *Ad supra.*

‡ "First, from the ground a lofty pile they rear."

§ "But great Achilles stands apart in prayer,
And from his head divides the yellow hair,
Those curling locks which from his youth he vow'd,
And sacred grew to Sperchius' honour'd flood."
See HOMER, *book* 23.

‖ "And fire the pile, their faces turn'd away!"

¶ "Pure oil and incense on the fire they throw."

** Said of Hector: —
"The snowy bones his friends and brothers place,
With tears collected in a golden vase."

†† The Rev. C. S. Stewart, American Missionary, says, of the funeral rites of the Sandwich Islands, — "They, since time unknown, have been dissected in secret, by their nearest friends, their flesh has been *burned* and cast into the *sea*, and their *bones carefully* preserved and worshipped." Karamsku said to the king, "What fools we have been to burn our dead, and cast them into the *sea*."

bones are kept for a considerable time in the house of the nearest relation, till an opportunity shall occur for sending them to the Ganges. (See on Amos vi. 10.) When the relics are placed in the vessel, the priest takes a branch of the mango tree, and dips it in a liquid composed of milk, clarified butter, cow's urine, and curds, and sprinkles the whole * three times, and then retires.

Here then we see in this, and the notes on Deut. xxi. 12. a similarity in the funeral rites of the inhabitants of the Sandwich Islands, of India, of Madagascar, of Siam, of Southern Africa, of Abyssinia, of Greece and Rome, and the ancients of holy writ; all of which serve to prove the common origin of the human race.

But it appears, as in the case of Jacob, for whom they made a "very sore lamentation," and Moses, over whom they wept in the plains of Moab thirty days; also in the case of Jonathan, for whom David made such a pathetic lamentation; also, the old prophet, who mourned over him who was slain by the lion, saying, "Alas! my brother;" and the citations from Jeremiah, in reference to the mourning women, who were to take up a wailing; and to the lamentations, Ah, my brother; ah, sister; ah, lord; ah, his glory: it is plain that the ancients did indulge in *expressions* of grief. †

Immediately after death the people of the house begin to make a great lamentation: they speak of the virtues of the

* "And dipped an olive branch in holy dew,
Which thrice he sprinkled round, and thrice aloud
Invoked the dead, and then dismiss'd the crowd."

† Mr. Benson says, from Jerome, "That women at funerals, with dishevelled hair and naked breasts, endeavoured in a modulated voice to unite others in lamentation with them."

Captain Franklin says, in his Journey to the Polar Sea, vol. iv. 142., "We found several of the Indian families in great affliction for the loss of three of their relations, who had been drowned in the August preceding by the upsetting of a canoe, near Fort Enterprise. They bewailed the melancholy accident every morning and evening, by repeating the names of the persons in a loud singing tone, which was frequently interrupted by bursts of tears."

deceased, and address the body in very touching language. The female relations come together, and beat their breasts. Their long hair is soon dishevelled; they sit down on the floor around the corpse, put their arms on each others' shoulders, and in a kind of mournful recitative bewail the loss of their friend.

I have sometimes been not a little affected to hear their exclamations. See the wife bending over the dead body of her husband; listen to her lamentations:—"Ah, how many years have we been married, and lived happily together? never were we separated, but now! Alas, my king, my kingdom, my master, my wealth, my eyes, my body, my soul, my god. Shall I make an offering to Brahma, because thou art taken away? Now will your enemies rejoice, because you are gone. Did the gods call for you? are you in Siva's mount? Though I saw you die, I am still alive. When shall I again see the light of your beautiful countenance? O when again shall I behold his noble mien? how can I look upon that face which was once like the full-blown lotus, but now withered and dry. When shall I again see his graceful bearing in the palankeen.* Alas! my name is now the *widow*. When will my aged father again say to you, son-in-law? Do the eyes which saw the splendour of my bridal day witness this deathly scene? In future, by whom will these children be defended? When I am sick, who will go for the far-famed doctor? When my children cry, to whom shall I complain? When they are hungry, to whom will they say, father? Ah! my children, my children, you must now forget that pleasant word."

Hear the daughter over her father—"My father, had I not my existence from you? Who had me constantly in his arms, lest I should fall? Who would not eat except I was with him? Who fed me with rice and milk? When I was dejected, who purchased me bracelets? Who purchased the beautiful jewel for my forehead? O! my god, you never

* Has no English wife looked with pride on her husband when mounted on a stately horse? A native gentleman sits with peculiar grace in his palankeen, and moves with great dignity to those who pass him on the road.

could bear to look in my withered face. Who will now train my brothers? Who procured me the tali? (husband). To whom shall I go when my husband is angry? Under whose shade shall my husband and children now go? To whom will my children now say, grandfather? In whose face will my mother now look? Alas! my father, my father, you have left us alone."

Listen to the son over his father:—"From infancy to manhood you have tenderly nursed me. Who has given me learning? Who has taught me to conduct myself with discretion? Who caused me to be selected by many? Who would not eat if I had the headach? Who would not allow me to be fatigued by walking? Who gave me the beautiful palankeen? Who loved to see his son happy? Whose eyes shone like diamonds on his son? Who taught me to prepare the fields; who taught me agriculture? Ah! my father, I thought you would have lived to partake of the fruits of the trees I had planted. Alas! alas! I shall now be called the fatherless son."

Hear the aged father over the body of his son:—"My son, my son, art thou gone? What! am I left in my old age? My lion, my arrow, my blood, my body, my soul, my third eye! gone, gone, gone. Ah! who was so near to his mother? To whom will she now say, son? What! gone without assisting us in our old age? Ah! what will thy betrothed do? I hoped thou wouldest have lived to see our death. Who will now perform the funeral rites for us? Who will light up the pile? Who will perform the annual ceremonies? To the bats, to the bats, my house is now given."

The daughter over the body of her mother says, "Alas! what shall I do in future? We are like chickens, whose mother is killed. Motherless children are beaten on the head.*

* The Hindoos beat their children with the knuckles on the head, and a child thus chastised often asks, "Am I a motherless child?" Mothers in the East are exceedingly fierce when their children are beaten. Woe be to the offender, if they have power to punish him.

We are like the honeycomb hanging on the trees, at which a stone has been thrown: all, all are scattered." She says to the females who are coming to mourn over her mother, "I am the worm which has to eat a dead body. Though you should give me a large vessel full of water, it will not quench my thirst so well as a *few drops* from the hand of my mother! My mother has gone, and left us for the streets. Who lulled me to repose? Who bathed me near the well? Who fed me with milk? Ah! my father also is dead.* Why have you gone without seeing the splendour of my bridal day? Did you not promise to deck me for the festive scene? What! am I to be alone that day? Ah! my mother, how shall I know how to conduct myself? When I am married, should my husband use me ill, to whom shall I go? Who will now teach me to manage household affairs? Ah! there is nothing like a mother! How many pains, how many difficulties, have you had with me? What have I done for you? Alas! alas! had you been long sick, I might have done something for you. Ah! you told me disobedience would be my ruin. You are gone: why did I not obey you? My fate, my fate! my mother, my mother! will you not look at me? Are you asleep? You told us you should die before our father.† My mother, will you not again let me hear your voice? When I am in pain, who will say, fear not, fear not? I thought you would have lived to see the marriage of my daughter. Come hither, my infant, look at your grandmother. Was I not nursed at those breasts? You said to my father, when you were dying, 'Love my children.' You said to my husband, 'Cherish my daughter.' Ah! did you not bless us all? My mother, my mother, that name I will not repeat again."

The son says to the mourning women, "Ah! was she not the best of mothers? Did she not conceal my faults? Can

* Meaning, he will marry again, and that his affections will be weaned from them.

† Hindoo females greatly desire to die before their husbands, because they are believed to be blessed of the gods.

I forget her joy when she put the bracelets on my wrists. O! how she did kiss and praise me, when I had learned the alphabet. She was always restless whilst I was at school, and when I had to return, she was always looking out for me. How often she used to say, 'My son, my son, come and eat:' but now, who will call me?" Then, taking the hand of his deceased mother into his own, he asks, "And are the worms to feed on this hand which has fed me?" Then, embracing her feet, "Ah! these will never more move about this house. When my great days are come, in whose face shall I look? Who will rejoice in my joy? When I go to the distant country, who will be constantly saying, 'Return, return?' Ah! how did she rejoice on my wedding day. Who will now help and comfort my wife? If she did not see me every moment, she was continually saying, 'My son, my son.' Must I now apply the torch to her funeral pile? Alas! alas! I am too young for that. What! have the servants of the funeral house* been anxious to get their money? Could they not have waited a few years? What do those bearers want? Have you come to take away my mother?" Then, lying on the bier by her side, he says, "Take me also. Alas! alas! is the hour come? I must now forget you. Your name must never again be in my mouth. I must now perform the annual ceremony. O life, life! the bubble, the bubble!"

Listen to the affectionate brother over the body of his sister:—"Were we not a pair? why are we separated? Of what use am I alone? Where is now my shade? I will now be a wanderer. How often did I bring you the fragrant lotus? but your face was more beautiful than that flower. Did I not procure you jewels? Who gained you the bridegroom? Have I not been preparing to make a splendid show on your nuptial day? Alas! all is vanity. How fatal is this for your betrothed. For whose sins have you been taken

* Washermen, barbers, and others.

away? You have vanished like the goddess Lechimy. In what birth shall we again see you? How many suitors waited for you? You have poured fire into my bowels: my senses have gone, and I wander about like an evil spirit. Instead of the marriage ceremonies, we are now attending to those of your funeral. I may get another mother, for my father can marry again: I may acquire children; but a sister, never, never. Ah! give me one look: let your lotus-like face open once—one smile. Is this your marriage ceremony? I thought one thing, but fate thought another. You have escaped like lightning: the house is now full of darkness. When I go to the distant town, who will give me her commissions? To whom shall we give your clothes and jewels?* My sister, I have to put the torch to your funeral pile. You said, 'Brother, we will never part; we will live together in one house: but you are gone.' I refused to give you to the youth in the far country; but now, whither have you gone? To whom shall I now say, I am hungry? Alas! alas! my father planted cocoa, mango, and jack trees in YOUR name, but you have not lived to eat the fruit thereof.† I have been to tell them you are gone. Alas! I see her clothes: take them away. Of what use is that palankeen now? Who used to come jumping on the road to meet me? If I have so much sorrow, what must have been that of your mother for ten long moons? Whose evil eye has been upon you? Who aimed the blow? Will there ever again be sorrow like this? My belly smokes. Ah, my sister, your gait, your speech, your beauty, all gone: the flower is withered—the flower is withered. Call for the bier; call for the musicians."‡

* These are often given to some sacred object, as the friends cannot bear to see them.

† On the birth of a daughter (also on that of a son) it is common to plant fruit trees in her name, and these are often given as a dowry in marriage.

‡ As was the corse of Hector taken "With plaintive sighs and music's solemn sound," so here. The musicians always precede the procession, and they endeavour, with great success, to make their instruments imitate

Husbands who love their wives are exceedingly pathetic in their exclamations: they review the scenes of their youth, and speak of their tried and sincere affection. The children she has borne are also alluded to, and, to use an Orientalism, the man is plunged into a sea of grief. "What, the apple of my eye gone? my swan, my parrot, my deer, my Lechimy! her colour was like gold, her gait was like the stately swan, her waist was like lightning, her teeth were like pearls, her eyes like the kiyal fish (oval), her eyebrows like the bow, and her countenance like the full-blown lotus. Yes, she has gone, the mother of my children. No more welcome, no more smiles in the evening, when I return. All the world to me is now as the plaçe of burning. Get ready the wood for MY pile. O! my wife, my wife, listen to the voice of your husband."

XXXII. 8.—"The people rested themselves upon the words of Hezekiah." The margin has, for rested upon, "leaned."

"I lean (from *sārukirathu*) on the words of that good man." "All people gladly lean on the words of that just judge." "Who would lean on the words of that false man?" "Alas! we leaned upon his words, and have fallen into trouble." "My husband, have I not leaned upon your words? Yes, and therefore I have not fallen."

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certain words. The following is a translation of a verse they thus repeat. 'The company of relations, weeping, cry kāl*; they see the dead body carried to the place of burning; the music and tambours, which gave such joy at the wedding, now proclaim, there is yet another; there is yet another: *i. e.* vore-undu; vore-undu; meaning, yet another, yet another.'

* Exclamation of sorrow.

EZRA.

Chap. V. verse 7.—"They sent a letter unto him, wherein was written thus: Unto Darius the king, all peace."

The people of the East are always very particular as to the way in which they commence a letter. Thus, they take into consideration the rank of the individual to whom they write, and keep in view also what is their object. "To you who are respected by kings." "To him who has the happiness of royalty." "To the feet of his excellency, my father, looking towards the place where he is worshipping, I write." A father to his son says, "Head of all blessings, chief of life, precious pearl." When people meet each other on the road, they say, "*Salam*, peace to you." Or, when they send a message, or ask a favour, it is always accompanied by a *salam*.

IX. 3.—"Plucked off the hair of my head."

In great disappointment, fury, or distress, this people tear out their long hair. They also bite their lips and arms."

6.—"Our iniquities are increased over our head, and our trespass is grown up unto the heavens."

"Ah, that fellow's sins are on his head: how numerous are the sins on his head. Alas! for such a head as that. Who can take them from his head? His iniquity is so great, you may see it on his head."

Does a man wish to extenuate his crime, to make himself appear not so great a sinner as some suppose, he asks, "What! has my guilt grown up to heaven? no! no!" "Abominable wretch, your guilt has reached to the heavens." "Can you call that little, which has grown up to the heavens?"

8.—"Give us a nail in his holy place, that our God may lighten our eyes." The margin has, "or a pin," that is, "a constant and sure abode."

It is worthy of notice, that the Tamul translation has it "a hut in his holy place. To "lighten" the eyes signifies, to give comfort, to strengthen, to refresh. A father says to his son, when he wishes him to do any thing, "My child, make these eyes light." "O woman, enlighten my eyes, lest I be swallowed up with sorrow." "O that our eyes were clear! who will take away the darkness from my eyes?"

X. 1.—"Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God."

People on their arrival from England are astonished at the apparent devotion of the Hindoos, when they see them cast themselves down before their temples. Those of high rank, and in elegant attire, do not hesitate thus to prostrate themselves in the dust, before the people. How often, as you pass along, may you see a man stretched his full length on the ground, with his face IN the dust, pouring out his complaint, or making his requests unto the gods. It matters not to him who or what may be near him: he heeds not, and moves not, till his devotions are finished.

9.—"All the people sat in the street of the house of God, trembling because of this matter, and for the great rain."

What a marked illustration we have of this passage every wet monsoon. See the people on a court-day, or when they are called to the different offices on business. The rains come on; they have only a piece of cotton round their loins, and a small leaf, which they carry over their heads: they all run in a stooping position (as if that would save them from the rain) to the nearest tree, and there they sit in groups, huddled together, and trembling "for the great rain."

NEHEMIAH.

Chap. II. verse 2. — " Why is thy countenance sad ? "

When friends, servants, or acquaintances have a request to make, or a secret to disclose, they walk about with a gloomy countenance, and never speak but when spoken to. Their object is, to induce you to ask what is the matter, because they think you will be then disposed to listen to their complaint.

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7. — " Moreover I said unto the king, if it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah."

No person of consequence travels in the East without a letter or *kattali*, *i.e.* a command from the Rasa, the governor, the collector or officer in authority, to the different chiefs of the districts through which he may have to travel. Were it not for this, there would often be a difficulty in getting supplies, and there would generally be a great delay; the officers would be insolent and overbearing, and the purveyors would demand thrice the sum the articles were worth. The letters in question are generally in duplicate, so that one precedes the traveller, and the other is in his possession. Thus, when he arrives at the choultry or rest-house, there will always be people to receive him, who are ready to furnish him with supplies, and coolies to help him on his journey. Sometimes they declare they are in the greatest want; they cannot get rice, they have neither fish nor fowls, and are brought to the lowest ebb of misery.

IV. 3.—"Even that which they build, if a fox go up, he shall even break down their stone wall."

When men deride the workmanship of a mason, they say, "*Che!* why, if a dog or a jackal run against that wall, it will fall." "A wall! why, it will not keep out the jackals."

21.—"From the rising of the morning till the stars appeared."

Thus did the people labour from the earliest dawn till the latest glimpse of evening light. "Well, Tamby, have you found your cattle?"—"Found them? no! and I wandered from the rising east, till the stars appeared." "At what time do you intend to leave the temple?"—"Not till the stars appear." "When do you expect the guests?"—"Immediately when the stars appear."

V. 13.—"I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise; even thus be he shaken out, and emptied."

When men or women curse each other, they shake the lap, *i. e.* their cloth, or robe, and say, "It shall be so with thee." Does a man begin to shake his *sali*, or waistcloth, in the presence of another, the other will say, "Why do you shake your cloth here? go to some other place." "What! can you shake your lap here? do it not, do it not." "Yes, yes; it is all true enough; this misery has come upon me through that wretched man shaking his cloth in my presence."

The natives always carry a pouch, made of the leaf of the cocoa, or other trees, in their lap; in one part of which they keep their money, and in another their areca-nut, betel leaf, and tobacco. It is amusing to see how careful they are, never to have that pouch EMPTY; for they have an idea, that so long as a single coin shall be found in it (or any of the other articles alluded to), the ATTRACTION will be so great, that the contents of the pouch will not be long without companions. See the Englishman who wants any thing out of a pouch or bag;

if he cannot soon find the article he requires, he shakes out the whole: not so the Hindoo; he will fumble and grope for an hour, rather than shake out the whole. "Do that! why, who knows how long the pouch would remain empty?" It is therefore evident, that to shake the lap conveyed with it the idea of a curse.

14.—"I and my brethren have not eaten the bread of the governor."

Nehemiah did not eat that bread which properly belonged to him as the governor. When the Orientals say they eat the rice of a person, it denotes they are under obligations to him. People who have formerly been employed by you often come and say, "Ah, my lord, how long it is since I had the pleasure of eating your rice." Those who are in the service of the government, are said to eat the rice of the king. A servant who is requested to injure his master, says, "No, no; have I not eaten his rice for many days?" Of a person who has been faithful to a superior it is said, "Yes, yes; he has eaten his rice, or he would not have been so true to him."

IX. 37.—"Whom thou hast set over us, because of our sins."

These people attribute all their losses and afflictions to their SINS. Has a man lost his wife or child, he says, "*En-pāvatin-nemityam*, for the sake of my sins, this evil has come upon me." "Why, friend, do you live in this strange land?" —"Because of my sins." No people can refer more to SIN as the source of their misery, and yet none appear more anxious to commit it. "The sins of my ancestors, the sins of my ancestors, are in this habitation," says the old sinner, who wishes to escape the sight of his own.

ESTHER.

CHAP. I. verse 9.—"Vashti the queen made a feast for the women."

Females, in the East, never have their feasts in the same room as the men, because it would be highly indecorous towards their LORDS, and they would not be able to go to those lengths of merriment as when alone. On meeting, they embrace, and SMELL each other; and after they are seated, comes the betel leaf, the chunam, and the areca-nuts. Have their LORDS given them any new jewels or robes; they are soon mentioned, as a proof of the favour they are in; and after they have finished their food, shroots* and scandal become the order of the day.

12.—"Therefore was the king very wroth, and his anger burned in him." Gen. xliv. 18.

When a person is speaking to you, on almost any subject, he keeps saying every moment, "Be not angry, my lord;" or, "Let not your anger burn." Judah said to Joseph, "Let not thine anger burn." "Go not near that man; his anger is on fire." "Well, well, what is the matter with that fellow?" —"Not much; some one has put the torch to his anger." "Go, throw some water on that fire, or it will not soon be out."

V. 9.—"Then went Haman forth that day joyful, and with a glad heart: but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai."

This is, indeed, a graphic sketch of Eastern manners. The colours are so lively and so fresh, that they might have been but the work of yesterday. See the native gentleman at the

* Nearly all the *females* smoke tobacco.

head of his courtly train: he moves along in pompous guise, and all who see him arise from their seats, take off their sandals, and humbly move in reverence to him. To some he gives a graceful wave of the hand; to others not a word nor a look. Should there be one who neither stands up nor moves to him, his name and place of abode will be enquired after, and the first opportunity eagerly embraced to glut his revenge.

The case of Muttoo-Chadde-Appa, Modeliar of the Dutch Governor Van de Graaff's gate, is illustrative of this disposition. A Moorman of high bearing and great riches had purchased the rent of the pearl fishery of the bay of Ondāchy, and, in consequence, was a person of great influence amongst the people. The proud Modeliar was one day passing along the road, where was seated on his carpet the renter of the pearl fishery. He arose not, moved not to him, when passing by, and the Modeliar's soul was fired with indignation. He forthwith resolved upon his ruin, and, by deeply-formed intrigues, too well succeeded. The rent was taken from the Moorman; the money he had advanced to the headmen, the officers, the boatmen, the divers * and others, was lost; his estates were sold; and, to make up the deficiency, he himself was disposed of by auction for four hundred and twenty-five rix-dollars, and the Modeliar became the purchaser.

IX. 19.—"Sending portions one to another."

On the first of the Hindoo month of July, also on the first day of the new moon of their October, the people send portions of cakes, preserves, fruits, oil, and clothes one to another.

* Men have to dive for the oysters which contain the pearls.

JOB.

CHAP. I. verse 1.—"There was a man in the land of Uz, whose name was Job, and that man was PERFECT and upright, and one that feared God, and eschewed evil."

The Hindoos have an account of a PERFECT man, called Ara-Chandran, who was sovereign of a large kingdom, and whose history has furnished materials for a beautiful and popular drama.*

Indran, the king of heaven, and the assembled gods and genii, were once disputing as to whether a PERFECT man could be found on the earth. At last, a divine sage said, "There is one, and his name is Ara-Chandran; at which an EVIL GENIUS, called *Visumā-Mitaran*, started up, and determined to try all his malignant powers on the holy monarch. He therefore sent two priests to the perfect Ara-Chandran, to request him to grant a large sum of money to enable them to offer burnt-offerings to the gods. On their wishes being complied with, they returned to the evil genius, and mentioned the piety, and the readiness with which their demands had been granted. Disappointed in this, he went himself to the king, and told him that the heap of gold required for the sacrifices must be as high as a man could throw a stone out of a sling! when standing on the back of an elephant. The good man acceded to the demand, and said, "Take it now;" but the genius replied, "I will leave it in your possession till it be required." He then went away and created numerous cruel beasts to ravage and destroy the kingdom of Ara-Chandran. The inhabitants, on seeing the devastation made by the savage animals, went to their sovereign to request him to join with

* I only give the principal facts of the history.

them to go out to hunt and destroy them. He, therefore, and his queen, went forth to the chase; and after they had made great havoc amongst their foes, the king, through fatigue, laid down and slept on the ground. When he awoke, he said, "I have had a dream, in which I lost my riches, my country, my wife, and child:" at which she replied, "Siva (the supreme) will not allow this evil to come upon us; he will take care of us." Shortly after this, the evil genius sent two courtesans to the good man, and charged them to use all their arts to induce him to utter a falsehood, or in any way to cause him to sin. They accordingly went to their task, and danced and sang before Ara-Chandran in the most fascinating manner. He then gave them some money, and told them to depart; but they refused, stating, they had been so captivated with his person they wished to have further intercourse with him: at which he became exceedingly angry, and ordered them to be dismissed from his presence. They then returned to the genius, and told him they had been used exceedingly ill, that their clothes had been torn, that they had been beaten with SANDALS! and driven from the presence of Ara-Chandran. Enraged at this, he went to the king, and enquired why he had treated the females with so much indignity. The good man replied, "They came and danced before me: I rewarded them; and because they made improper intimations, I turned them away." The genius then replied, "This is all false; I do not believe you. Give me instantly the money for the sacrifices; also your fortress and dominions, according to your promise." The king then replied, "I never made any such promise:" at which the genius responded, "You did, you did." Permission was then given for him to take possession of all the good man's property: after which he went again, and demanded the money for the sacrifices. Ara-Chandran said, "How can I do this? You have taken my all; the gold is in the fortress; what can I do more?" The genius replied, "The whole of that is mine; I will have the money for the offerings to the gods in ADDITION, or you have

uttered a falsehood. The king, knowing the *power* of the genius, became greatly embarrassed, and at last promised to pay that also: asking only for forty days to be allowed to collect the amount. The genius then enquired, "Whither will you go?" he replied, "To Kāsi" (on the Ganges). A dwarf was then called, and directed to accompany Ara-Chandran on his journey, to afflict him in every possible way, and to compel him to utter a falsehood. The king, his wife, and child, accompanied by Nat-Chestran, the dwarf, commenced their travels. They had not gone far, before the dwarf began to exercise his malignant power: sometimes he forced them to remain for a long time in the burning sun; then, if they came near a shade, he ordered them to push on; again he pretended he could not walk any further, and demanded the money without any delay. The king asked, "How can I pay the money in this desert? forty days have not yet elapsed; give me the time, and you shall have the full amount." But the dwarf determined to spend as much of the time as possible on the journey, that the good man might not be able to keep his word: he therefore said, "I cannot walk any further, you must now carry me." After this, the genius sent a fiend to make a river of fire to alarm and impede the travellers in their progress; at the sight of which they became greatly distressed, and the dwarf asked, "Have you brought me hither to be destroyed? give me the money and I will be gone." Ara-Chandran asked, "Can this be a trial from Siva? at no time have I seen any thing like this. Ah! what shall I do?" His wife then arose and went towards the river of fire, and said, "Follow me." No sooner had she entered, than her purity quenched the flames, and they all went through unhurt. Again the dwarf began to trouble them, saying, "I cannot proceed; I cannot walk: only say you did NOT make the promise to the genius, and I will go." The good man exclaimed, "Ah! king of Kāsi, I never, even in a DREAM, uttered a falsehood; I will give the gold." They then came within the limits of Kāsi, and saw its towering

flag-staff, at which the dwarf said, "We are now at the end of our journey; give me the money." Ara-Chandran was greatly troubled, and knew not what to do; at which his wife said, "O king, sell me and the child to pay the evil genius, and should there be any deficiency, you can borrow the sum at interest." The good man was now plunged into the deepest sorrow, and said, "What shall I do? what shall I do? my *tali-vithe*, my *tali-vithe**, my fate, my fate!" The queen, however, persisted in her resolution, and at last prevailed on him to offer her for sale. He then published, this woman and child are to be sold. A Brahmin, on hearing this, came up and enquired, "What is the price? and what can she do?" Ara-Chandran replied, "She can separate pearls, and is well acquainted with the nature of precious stones." At which the Brahmin said, "I want a slave to sweep and smear my house; to pound my paddy, and prepare my curry and rice." The king said, "Only teach her, and she will soon learn." When he heard that her price was to be a heap of gold so high as a man could throw a stone from a sling when standing on the back of an elephant, he treated them with derision, and asked, "What! am I to give so much for such a blockhead? if you will take forty thousand pieces of gold, you may have them." The bargain was therefore made, and the money given to the dwarf; who then said, "Recollect, this is for my wages, and not for the genius." After disputing some time, they went before the civil authorities, by whom the case was decided in favour of the dwarf. Ara-Chandran again exclaimed, "Ah! why is this? why have these things come upon me?" The dwarf, seeing his misery, said, "Only utter a SMALL falsehood, and I will let you go." "No," said he, "I will pay the money;" and then proclaimed himself in the streets, saying, "I am to be sold, who will buy me?" On hearing this, a Pariah† came and asked, "What is your price?" The king replied, "A heap of gold so high as a man can sling a stone, when standing on the

* See on Deut. v. 2. and note.

† The lowest caste.

back of an elephant." The amount was paid, and handed to the dwarf with a request from Ara-Chandran to forgive him any offence he might have committed. The agent of the evil genius returned to him, and produced the money, saying, "You will never conquer that man, he has given me more than you demanded;" but the genius said, "I will yet prevail, he shall still utter a falsehood."

The Pariah then ordered the king his slave to go to the place of burning, and remain there as a watchman, to take the toll from those who came to burn their dead. For each corpse he was to receive one cubit of cloth, one pice* in money, and a quarter of a measure of rice; the latter of which was to be his own perquisite.

The Brahmin who purchased the wife and the child was angry one day, and asked, "Why is this boy here idle?" and he sent him into the jungle to cut firewood. As the child went to his task, a poisonous serpent bit him, and he died: on hearing of which, the mother was in great misery, and requested her master to allow her to go and perform the funeral ceremonies. He, however, said, "Finish your work, and then you may go." After that she went to the spot, found the body of her son, and placed him in her lap, saying, "Ah! my child, have the birds been your musicians?† have they lamented you? Have the beasts been your companions? Has the grass been your couch? Have the stones been your pillow? Has the fire-fly been your lamp?" and again she gave vent to her sorrow. After this, she took the corpse to the place of burning, and was making ready the funeral pile, when a man came up, and asked, "Who is this? What fellow is here, trying to cheat me of my fee?" She replied, "I am a destitute woman: for charity, allow me to burn the body." He then said, "Give me your *tāli* (marriage jewel), and you may do it." At which she exclaimed, "This was tied on by my husband: has it come to this, that a Pariah asks me for

* A small copper coin.

† Alluding to the funeral rites.

it? O Siva, has it come to this?" and she wept aloud. Then the watchman asked, "Who are you?" To which she replied, "I am the wife of the king Ara-Chandran: we lost our kingdom; I was sold to a Brahmin; this our child was bitten by a serpent, and is dead." He then said, "For my reward, the rice, I mind not, but the cloth and the money I must have. Go to your master, and procure them, and you shall then burn the body." Accordingly she departed; and when she came near the house of her master, the evil genius had sent a fiend to strangle the child of the king of Kāsi, and place it in her way. On seeing the dead body, she took it in her arms, from an idea that it might be her own. At that crisis, the soldiers of the king of Kāsi, who were in search of the murderer of the child, came, and seeing her in that condition, concluded she was the culprit. They took her and the corpse to their master, who immediately said, "Take her to the place of burning, and order the Pariah who is stationed there to strike off her head." She was taken to the place, and just as the watchman was about to despatch her, the god Siva came and seized the sword. At that instant the evil genius also appeared, and said to the watchman, "O Ara-Chandran, forgive me all the evil I have done to you. I return your fortress, your riches, your dominions, and all the merit of your penance." Then Siva was delighted: he restored to life the child which had been bitten by a serpent, also the child of the king of Kāsi, and said to Ara-Chandran and his queen, "Return to your dominions, and there reign till you come to me." But the king replied, "My wife has been the slave of a Brahmin; I have been the slave of a Pariah: how can we return? All will treat us with disrespect." The god rejoined, "I was the Brahmin who bought your wife; I was the Pariah who purchased you: therefore there is no dishonour. Go rule your kingdom." They then praised Siva, and joyfully returned to their own country.

Whatever may be the origin of this Indian story, it is worthy of notice, that in this, as well as in the history of Job, the

subject was a PERFECT man; that in both cases he was very rich; that his character had occupied the attention of "the sons of God," the "adversary," and the Lord, or the king of heaven, the assembled gods and evil genii; that "burnt offerings" were connected with the beginning of Job's sufferings, and also with those of Ara-Chandran; that an evil spirit and a malignant dwarf were the instruments employed in the trial; that both Job and Ara-Chandran lost all their earthly possessions; that they had both much personal suffering; that in both cases the wife was concerned (though in different ways); that as the troublers of Job had to propitiate him, so the evil genius had the same to do to Ara-Chandran; that both were restored to their former prosperity; and lastly, the Supreme, in both instances, was the source from whom their blessings came.

10.—"Hast not thou made an hedge about him?" (Chap. iii. 23.)

It is said of a man who cannot be injured, "Why attempt to hurt him? is there not a hedge about him?" "You cannot get at the fellow, he has a strong hedge about him." "Yes, yes; the Modeliar has become his hedge."

II. 7.—"Satan —— smote Job with sore boils from the sole of his foot unto his crown."

Respectable people have the greatest possible dread and disgust at boils, and all cutaneous diseases. Here, then, we see the princely Job the victim of a loathsome disorder, sitting amongst the ashes and broken earthen vessels, the impure refuse of the kitchen and other places. See the poor neglected object who is labouring under similar diseases at this day, from the head to the foot; he is covered with scales and blotches, around his loins is a scanty rag, he wanders from one lonely place to another, and when he sees you stretches out a hand towards you, and another to his sores, and piteously implores help.

9.— "Curse God, and die."

Some suppose this ought to be bless God and die; but Job would not have reproved his wife for such advice, except she meant it ironically. It is a fact, that when the heathen have to pass through much suffering, they often ask, "Shall we make an offering to the gods for this?" *i. e.* Shall we offer our devotions, our gratitude, for afflictions?

Job was a servant of the true God, but his wife might have been a heathen; and then the advice, in its most literal acceptation, would be perfectly in character. Nothing is more common than for the heathen, under certain circumstances, to curse their gods. Hear the man who has made expensive offerings to his deity in hope of gaining some great blessing, and who has been disappointed, and he will pour out all his imprecations on the god whose good offices have (as he believes) been prevented by some superior deity. A man in reduced circumstances says, "Yes, yes; my god has lost his eyes; they are put out; he cannot look after my affairs." "Yes," said an extremely rich devotee (V. Chetty), of the supreme god Siva, after he had lost his property; "shall I serve him any more? What! make offerings to him? No, no; he is the lowest of all gods." With these facts before us, it is not difficult to believe that Job's wife actually meant what she said.

10.— "Thou speakest as one of the foolish women speaketh."

It is not easy to know to whom Job alludes by "the foolish women;" but in all parts of the East, females are spoken of as being much inferior to man in wisdom; and nearly all their sages have proudly descanted on the ignorance of women.

In the Hindoo book called the *Kurral*, it is said, "All women are ignorant." In other works it is said, "Ignorance is a woman's jewel." "Female wisdom is from the evil one." "The feminine qualities are four; ignorance, fear, shame,

and impunity." "To a woman disclose not a secret." "Talk not to me in that way; it is all female wisdom."

11.—"Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place —— for they had made an appointment together to come to mourn with him, and to comfort him."

Has a man fallen into some great calamity, his friends immediately go to his house to comfort him. Thus, to the house of mourning for the dead may be seen numbers of people going daily, studying to find out some source of comfort for their afflicted friend. "Whither are you going?" —"As a comforter to my friend in sorrow." "How great is his distress! he will not listen to the voice of the comforters."

12.—"They —— sprinkled dust upon their heads toward heaven."

In this way, also, do men and women act when they are in deep sorrow, or when they participate in that of others. See on Joshua vii. 6.

13.—"They sat down with him upon the ground seven days and seven nights, and none spake a word unto him, for they saw that his grief was very great."

Those who go to sympathise with the afflicted, are often *silent* for hours together. As there were *seven days* for mourning in the Scriptures*, so here; and the seventh is always the greatest. The chief mourner, during the whole of these days, will never speak, except when it is absolutely necessary. When a visiter comes in, he simply looks and bows down his head.

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* Gen. l. 10.; 1 Sam. xxxi. 13.; 1 Chron. x. 12. A wedding, also, has seven days of festivity.

III. 3. — "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived."

Dr. Boothroyd prefers, "Perish the day in which I was *born;* the night it was said, Lo! a man child." Dr. A. Clarke thinks the word conceive, "should be taken in the sense of being *born;*" and the Tamul translation takes the same view.

When a male child is born, the midwife goes outside the house, and says aloud three times, "*A male child, a male child, a male child is born!*"

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21. — "Dig for it more than for hid treasures."

We are constantly hearing of treasures which have been, or are about to be, discovered. Sometimes you may see a large space of ground which has been completely turned up, or an old foundation, or ruin, entirely demolished, in hopes of finding the hidden gold. A man has found a small coin, has heard a tradition, or has had a dream, and off he goes to his toil. Perhaps he has been *seen* on the spot, or he has consulted a soothsayer; the report gets out; and then come the needy, the old, and the young, a motley group, all full of anxiety to join in the spoil. Some have iron instruments, others have sticks, and some use their fingers to scratch up the ground. At last some of them begin to look at each other with considerable suspicion, as if all were not right, and each seems to wish he had not come on so foolish an errand, and then steal off as quietly as they can.

I once knew a deep tank made completely dry (by immense labour), in the hope of finding great treasures, which were said to have been cast in during the ancient wars. Passing near one day, when they had nearly finished their work, and their hopes had considerably moderated, I went up to the sanguine owner (whose face immediately began to show its chagrin), and enquired, "Why are you taking so much trouble to empty that tank?" He replied, *as calmly as he could,*

"We are merely cleaning it out." Poor man! I believe he found nothing but stones, and bones, and a few copper coins.

"Dig for it more than for hid treasures" finds a practical illustration in the East, and is a figure of common use in the language.

IV. 9. — "By the blast of God they perish, and by the breath of his nostrils are they consumed." The margin has "by his anger."

When people are angry, they distend their nostrils and blow with great force: the action may be taken from some animals, which when angry blow violently through their noses. Of a man who is much given to anger it is said, "That fellow is always blowing through his nose." "You may blow through your nose for a thousand years, it will never injure me." "Go not near the breath of his nostrils, he will injure you."

15.—"The hair of my flesh stood up."

This refers to the great fear of Job; but the same effect is often ascribed to great joy. Thus, in Hindoo books, in describing the ecstasy of gods or men, it is often said, "The hair of their flesh stood erect." A father says to his long absent child, "My son, not having seen your lotus face for so long, my hair stands up with joy."

V. 7. — "As the sparks fly upward." Hebrew, "Sons of the burning coal." Job. xxxviii. 32. "Arcturus with his sons."

The word SON, amongst the Hindoos, is applied to man and all kinds of animal life. Men of ignoble parentage are called sons of the *koddekal*, i. e. the mechanics. When animals, reptiles, or insects, are troublesome, they are called *passăsinudia maggal*, sons of the devil; or *vease-maggal*, sons of the prostitute, or of the treacherous ones. See the plough-

man at his occupation; should the bullocks prove restive, he immediately vociferates the epithets alluded to. Listen to the almost breathless cow-herd who is running after some of his refractory kine, to bring them to the fold, and he abuses them in the most coarse and indelicate language. The man, also, who for the first time discovers the white ants destroying his property, bawls out with all his might, "Ah! *vease-maggal*, sons of the prostitute."

21.—"Thou shall be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh."

Dr. A. Clarke says, "the Targum refers this to the incantations of Balaam; from the injury by the tongue of Balaam thou shalt be hidden." The people live in great fear of the scourge of the tongue, and that independent of an incantation, because they believe the tongues of some men have the power of inflicting a dreadful curse on any object which has incurred their displeasure. Thus, many of the evils of life are believed to come from *nā-vooru*, the curse or the scourge of the tongue. "Have you heard what Kandan's tongue has done for Muttoo?"—"No! what has happened?"—"Why, some time ago, Kandan promised on his next voyage to bring Muttoo a cargo of rice, but he did not keep his word; Kandan, therefore, became very angry, and said, 'I shall not be surprised at hearing of thy vessel being wrecked.' Muttoo again sailed without caring for Kandan's tongue; but, lo! his vessel has been knocked to pieces on the rocks, and I saw him this morning on his way home, beating his head and exclaiming, 'Ah! this *nā-vooru*, *nā-vooru*, this evil tongue, this evil tongue, my vessel has gone to pieces on the rocks.'"

But the tongues of some men are believed to possess malignant power, not merely in imprecations, but also in their *blessings* and *praises*. "The other day, when I and some others were sitting with our friend the Doctor, one of his daughters came to speak to her father; as she was delivering

her message, one of the party exclaimed, 'What a beautiful set of teeth!' and from that moment they began to decay." "Alas! alas! poor old Murager purchased a fine milch cow yesterday, and was driving her along the road this morning, on his way home, when, behold, a fellow met them and said, 'Ah, what large teats!' The cow broke from the string, she rushed on the hedge, and a stake ran through her udder." "Ah, what a miserable man is Valen; a few days ago, as his wife was nursing the infant, he said, 'How comely art thou, my fawn!' when immediately a cancer made its appearance in her breast, from which she can never recover."

23.—"The beasts of the field shall be at peace with thee."

In a country where wild beasts are so numerous and so fierce, and where the natives have so few means of defence, can it be a matter of surprise that people on a journey are always under the influence of great fear? The father says to his son, when he is about to depart; "Fear not; the beasts will be thy friends." The dealer in charms says, when giving one of his potent spells, "Be not afraid, young man; this shall make the cruel beasts respect thee."

25.—"Thou shalt know, also, that thy seed shall be great, and thine offspring as the grass of the earth."

When a priest, or an aged person, blesses a young couple, he says, "Your children shall be as the grass *arruga-pillu* (Agrostis Linearis). Yes; you shall twine, and bind yourselves together, like the grass."

26.—"Thou shalt come to thy grave in a full age."

Great is the desire of the men of the East to see a good old age. Thus the beggars, when relieved, often bless you, and say, "Ah! my lord, may you live a thousand years." "Live, live, till the shakings of age."

VI. 2.—"O that my grief were throughly weighed, and my calamity laid in the balances together!"

"Ah! my lord, could you weigh my poverty, I am sure you would relieve me." "The sorrows of that man's soul, who can weigh them?" "Alas! if my sorrows could be weighed, then would pity be shown unto me."

12.—"Is my strength the strength of stones? or is my flesh of brass?"

Is a servant ordered to do a thing for which he has not strength; to undergo great hardships; he asks, "Is my strength as iron? Am I a stone?"

15.—"My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away."

This probably refers to those brooks which are dried up in the hot weather.

Of a man who cannot get any more money or help from another, and, in consequence, forsakes him, "Ah! yes; that man is like the water-fowl, which immediately takes its departure when the tank becomes dry." "The true friend is like the water-plants; they never leave their place."

28.—"Now, therefore, be content, look upon me; for it is evident unto you if I lie."

When a person is accused of uttering a falsehood, he says, "Look in my face, and you will soon see I am innocent." "My face will tell you the truth." When the countenance does not indicate guilt, it is said, "Ah! his face does not say so." "The man's face does not contain the witness of guilt."

VII. 2.—"As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work."

The people of the East measure time by the length of their shadow. Hence, if you ask a man what o'clock it is, he im-

mediately goes in the sun, stands erect, then looking where his shadow terminates, he measures the length with his feet, and tells you nearly the time. Thus they earnestly desire THE shadow which indicates the time for leaving their work. A person wishing to leave his toil, says, "How long my shadow is in coming." "Why did you not come sooner?" — "Because I waited for my shadow."

10.—"He shall return no more to his house, neither shall his place know him any more."

Inanimate objects are often spoken of as if they knew their owners.

A man who has sold his field, says, "That will not *know* me any more." Does a field not produce good crops, it is said, "That field does not know its owner." Has a man been long absent from his home, he asks, when entering the door, "Ah! do you know me?" Does he, after this, walk through his garden and grounds, the servants say, "Ah! how pleased these are to see you." Has a person been unfortunate at sea, it is said, "The sea does not *know* him."

12.—"Am I a sea, or a whale, that thou settest a watch over me?"

Some suppose this alludes to the sea overflowing its banks. But the Orientals also believe that the sea is the dwelling-place of many of their spiritual enemies. Hence they have a deity to watch the shore, whose name is Kāli. Numerous enemies, also, are compared to the sea, and wicked chiefs who oppress the people to a *temingalam*, i. e. a whale. "Ah! that whale, who can escape him?"

IX. 18.—"He will not suffer me to take my breath."

Of a cruel master it is said, "When his servants stop to take their breath, he abuses them." "The man grudges me my breath." "What! can I work without taking my breath?" "The toil is always upon me: I have not time for breathing."

25.—"My days are swifter than a post."

"Ah! my days are like an arrow." "What is my time? 'tis like the wind." "'T is like cotton spread in the strong wind." "See that falling leaf; that is life." "'T is but as a snap of the finger." "Am I not like a flower?" "Yes; 't is a stream." "A *neer-mulle*, i. e. a bubble! how softly it glides along! how beautiful its colours! but how soon it disappears."

X. 10.—"Hast thou not poured me out as milk, and curdled me like cheese?"

Much philological learning has been brought to the explanation of this passage. In the preceding verse, Job is speaking of his DEATH. "Wilt thou bring me unto dust again?" But what has the pouring out of milk to do with death? The people of the East pour milk on their heads after performing the funeral obsequies. Has a father a profligate son, one he never expects to reclaim, he says, in reference to him, "Ah! I have poured milk upon my head," *i. e.* "I have done with him; he is as one dead to me."

"And curdled me like cheese." The cheese of the East is little better than curds: and these also are used at the funeral ceremonies.

XII. 2.—"No doubt but ye are the people, and wisdom shall die with you."

The people of the East take great pleasure in irony, and some of their satirical sayings are very cutting. When a sage intimates that he has superior wisdom, or when he is disposed to rally another for his meagre attainments, he says, "Yes, yes; you are the man!" "Your wisdom is like the sea." "You found it in dreams." "When you die, whither will wisdom go?" "You have ALL wisdom?" "When gone, alas! what will become of wisdom?" "O the Nyāni! O the philosopher!"

4.—"I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn."

Though Job, in his distress, cried unto the Lord, his neighbours mocked him, and laughed him to scorn; showing their own impiety, and belief that God would not answer him.

Sometimes, when a heathen (who is supposed to be *forsaken of the gods*) performs a penance or religious austerity, others will mock him, and say, "Fast for me also; yes, perform the poosy for me, and you shall have all you want." Should a man, who is suffering under the punishment due to his crimes, cry to the gods for help, those who are near reply (*for the gods*), "Yes, we are here; what do you want? we will help you." "When the gods come, tell them I am gone home; I could not remain any longer."

Thus was the just, the upright Job laughed to scorn when he called upon God.

5.—"He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease."

D'Oyley and Mant quote from Caryl and Poole as follows: "A despised lamp is of the same signification with a smoking fire-brand; which last is a proverb for that which is almost spent, and therefore despised and thrown away as useless." In view of these observations, it is worthy of notice, that of a man who is much despised, or who is very contemptible, it is said, "That fellow is like the half consumed fire-brand of the funeral pile."

Job, by his enemies, was counted as a despised lamp. When a person is sick unto death, it is said, "His lamp is going out." After death, "His lamp has gone out." When a person is indisposed, should a lamp give a dim light, the people of the house will become much alarmed, as they think it a bad sign. A lamp, therefore, which burns dimly (as did that of Job) will be lightly esteemed.

7.—" But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee."

He who refuses instruction, or who will not be convinced, is told to ask the cattle, enquire of the birds, and they will give thee wisdom.

XIII. 15.—" Though he slay me, yet will I trust in him."

When a master chastises an affectionate slave, or tells him to leave his service, he says, " My lord, though you slay me, yet will I trust in you:" Does a husband beat his wife, she exclaims, " My husband, though you kill me, I will not let you go." " Kill me, my lord, if you please, but I will not leave you: I trust in you." " Oh! beat me not; do I not trust in you?" " What an affectionate wife that is: though her husband cut her to pieces, yet she trusts in him." " The fellow is always beating her, yet she confides in him." *

24.—" Wherefore hidest thou thy face?"

Job, in his distress, makes this pathetic enquiry of the Lord. Should a great man become displeased with a person to whom he has been previously kind, he will, when he sees him approaching, avert his face, or conceal it with his hand, which shows at once what is the state of the case. The poor man then mourns, and complains, and asks, " Ah! why does he hide his face?" The wife says to her offended husband, " Why do you hide your face?" The son to his father, " Hide not your face from your son."

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* Married females in the East are in a state of great *degradation*, for men of every rank hesitate not to beat them on the most frivolous occasions. The late king of Kandy, when on his passage in H. M.'s Ship, Cornwallis, commanded by Captain O'Brien, to Madras, was so unmerciful to his wives, that the officer in charge was obliged to remonstrate with his gracious Majesty. Should a husband, on coming home, not find his food ready, or not made to his taste, he immediately commences a brutal attack upon his wife. Should he, however, be afraid of that, he sets on and breaks all the cooking utensils, and cuts down the plantain trees, or beats the children.

26.—"Thou writest bitter things against me."

"Ah! the things that man has written against me to the Judge, are all *kassapu*, all bitter." "Oh! that is a bitter, bitter fault." "Who will make this bitterness sweet?"

27.—"Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths: thou settest a print upon the heels of my feet."

The punishment of the stocks has been common in the East from the most remote antiquity, as is seen in all their records. But whether the stocks were formerly like clogs, or as those of the present day, it is impossible to say. Those now in use differ from those in England, as the unfortunate culprit has to lie with his back on the ground, having his feet fast in one pair, and his hands in another. Thus, all he can do is to writhe his body; his arms and legs being so fast, that he cannot possibly move them. A man placed in great difficulty, says, "Alas! I am now in the stocks." "I have put my boy in the *tulungu*," i. e. stocks; which means he is confined, or sent to the school. To a young man of roving habits it is said, "You must have your feet in the stocks," *i. e.* get married. "Alas! alas! I am now in the stocks; the guards are around my path, and a seal is put upon my feet."



XIV. 4.—"Who can bring a clean thing out of an unclean?"

The following are common sayings:—"Who can turn a black crow into a white crane?" "Who can make the bitter fruit sweet?" "Who can make straight the tail of the dog?"

"If you give the serpent sweet things, will his poison depart?"

7.—"There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease."

Trees here appear to be more tenacious of life than in England. See them blown down; yet from the roots fresh shoots spring up. See them sometimes at such an angle (through storms) that their branches nearly touch the ground, and yet they keep that position, and continue to bear fruit. Those trees, also, which have actually been cut down, after a few showers, soon begin to send forth the "tender branch." The plantain tree, after it has borne fruit *once*, is cut down; but from its roots another springs up, which, in its turn, also gives fruit, and is then cut down, to make way for another. Thus, in reference to this tree, it may be truly said, Cut it down, but "the tender branch thereof will not cease."

19.—"The waters wear the stones."

Is a man found fault with because he makes slow progress in his undertaking, he says, "Never mind; the water which runs so softly will, in time, wear away the stones."

XV. 7.—"Art thou the first man that was born?"

When a majority of people agree on any subject, should an individual pertinaciously oppose them, it will be asked, "What! were you born before all others?" "Yes, yes; he is the first man: no wonder he has so much wisdom!" "Salām to the *first!* man."

16.—"How much more abominable and filthy is man, which drinketh iniquity like water."

Of a man who wallows in sin it is said, "He lives on it." "That wretch eats and drinks injustice." "Truly, that wretch lives on *avva-suttam*, uncleanness."

XVI. 3.—"Shall vain words have an end?" The Hebrew has "words of *wind*."

"His promise! 't is only wind." "His words are all wind." "The wind has taken away his words." "Breath, breath; all breath!"

9.—"Mine enemy sharpeneth his eyes upon me."

"Has not the cruel man been sharpening his eyes upon me?" "His eyes are like arrows: they pierce my life." "Truly, his cutting eyes are always upon me." "Yes, yes; the eyes of the serpent."

10.—"They have gaped upon me with their mouth; they have smitten me upon the cheek."

Here is another living picture of Eastern manners. See the exasperated man; he opens his mouth like a wild beast, shows his teeth, then suddenly snaps them together. Again he pretends to make another snatch, and growls like a tiger. Should he not dare to come near, he moves his hand, as if striking you on the cheek, and says, "I will beat thy *kannan*, i. e. cheek, thou low-caste fellow."

12.—"He hath also taken me by my neck, and shaken me to pieces."

This is a favourite way of showing contempt or superiority, and is finished by thrusting the face on the ground.

XVII. 1.—"The graves are ready for me."

A man far advanced in years, or one who is in deep affliction, says, "The place of burning is near to me, and the wood is laid together for my funeral pile." "How are you, my friend?"—"How am I? I will tell you. Go, order them to get the wood together to burn this body." A father sometimes says of his wicked sons, "Yes; I know they desire my death; they have been preparing for the funeral; they are ready to WASH me: the bier is at hand, and the wood is pre-

pared." "Why do you all look so anxious? I am not ready for the washing."

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14. — "I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister."

Those who retire from the world to spend their lives in a desert place, for the purpose of performing religious austerities, often exclaim to the beasts, "Yes; you are my relations, you are my parents; these are my companions and friends."

XVIII. 4. — "He teareth himself in his anger: shall the earth be forsaken for thee?"

"Foolish man, why are you so angry? Will your anger pull down the mountain, or take a single hair from the head of your enemy?" "This evil is only felt in your own heart and house: it is your OWN destruction."

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16. — "Above shall his branch be cut off." (Isa. xxx. 17.) "Till ye be left as a beacon on the top of a mountain." Hebrew, a tree bereft of branches. (Jer. xi. 16. Ezek. xix. 10.)

Man is often described as a tree, and his destruction by the cutting off of the branches. "Alas! alas! he is like a tree whose branches have been struck by the lightning." "He is a tree killed by the shepherds;" which alludes to the practice (in dry weather when the grass is burned up) of climbing the trees to lop off the branches and leaves for the use of the flocks and cattle. "His branches and shoots are destroyed;" which means, himself and family. "I know all his branches and bunches;" meaning all his connections. (See on Luke xxiii. 31.)

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17. — "He shall have no name in the street."

"What kind of a man is Rāmar?"—"I will tell you: his name is in every street;" which means, he is a person of great fame. "Ah! my lord, only grant me this favour, and your name shall be in every street." "Who does not wish his

name to be in the streets?" "Wretch, where is thy name? What dog of the street will acknowledge thee?" "From generation to generation shall his name be in the streets." "Where is thy name written in stone? No; it is written in water."

XIX. 16.—"I called my servant, and he gave me no answer; I entreated him with my mouth."

When a man becomes reduced in the world, his slaves no longer obey him: he calls, but they answer not; he looks, and they laugh at him.

Hence the verse—

Kandālum, Paysār
Alitālum, Vārār
Kavi-Kavi-Endār.

"Though I call, he comes not; though he sees, he answers not; or I am engaged, engaged, says he."

17.—"My breath is strange to my wife, though I entreated her for the children's sake of mine own body."

It is not often that husbands, in these regions, condescend to *entreat* their wives, but they are sometimes (as when sick or in any way dependent) obliged to humble themselves. He then says, "My wife's breath is not now as mine." "For the sake of your children listen to my words." Nothing is more provoking to a woman than to say she has the breath of a man.

20.—"I am escaped with the skin of my teeth."

I suppose the above words have given rise to the old English saying, "He has escaped with the skin of his teeth;" which denotes he has had great difficulty in avoiding the danger. But have the *teeth!* any skin?

It was formerly a custom among the heathen kings to knock out the teeth of their prisoners, or those who had offended

them; and to this practice the Psalmist seems to allude: "Thou hast broken the teeth of the ungodly;" and, "Break their teeth, O God! in their mouth." Those who had been thus treated said, "We have escaped with the *murasu*," i. e. *the gums of our teeth.*

When a man is angry with another, he says, "Take care; I will knock thy teeth out. Thou shalt only have thy gums left." "What!" asks the person thus threatened, "am I thy slave, to have my teeth knocked out?"

But the teeth are always spoken of as being very valuable; and by them the people often estimate the worth of any blessing. "Ah! the king might have granted me that favour; his teeth would not have fallen out on that account." "Would his gums have been left, if he had told me that secret?" "Yes, yes; take care, or you will lose your pearls," (teeth). "See the miserable man; the sickness has left him his gums only."

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24. — "Graven with an iron pen and lead in the rock for ever."

This probably refers to the ancient practice of writing on stone (by means of an iron instrument) those events which were to be conveyed to posterity. The fact, also, of lead being used, may allude to the fixing of the stone by means of that metal. In all parts of the East are to be found records thus written, many of which have never been deciphered, as they are in languages not now understood.

It is proverbial to say, "The words of the wise are written on stone." "Learning for the young is like a writing in stone."

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26. — "And though after my skin, worms destroy this body, yet in my flesh shall I see God." (Job xxiv. 20.)

Though worms be not in the original, I believe the translators have acted wisely in supplying the word for the text. Dr. Mason Goode translates it, "After the *disease* hath de-

stroyed." But the opinion of the Orientals, as expressed in their ancient writings, and also in those of the present day, is, that worms do exist in the skin and in all parts of the body, and that they principally cause its destruction. They say the *life* is first destroyed by them, and afterwards the *body*.

A man who is very ill, often exclaims, "Ah! my body is but a nest for worms; they have paths in all parts of my frame." "Ah! these worms are continually eating my flesh."

In the ancient medical work called *Kurru-Nātich-Sooteram*, written by the celebrated *Agattiyār*, it is said, "The human body contains eighteen kinds of worms:—of 1. the skin; 2. the flesh; 3. the bones; 4. the blood; 5. (producing) wind; 6. the excrement; 7. the urine; 8. intestines; 9. σπερμα; 10. abscess; 11. sores (generally); 12. leprosy; 13. itch; 14. cancer; 15. mouth; 16. teeth; 17. skull; and 18. the hair."

Is it not a fact that the medical men of England have only of late years discovered that animalcules exist in some of these parts alluded to? and perhaps they may do well also to enquire whether old Agattiyār be not correct in some of his other opinions.

28.—"The root of the matter is found in me."

"What is the ROOT of his conversation?" "Is his root right?" "We cannot find out his root?" "Ah! he has a good root."

XX. 16.—"The viper's tongue shall slay him." (Matt. iii. 7. Rom. iii. 13.)

In a country where serpents lurk in every path, and where such numbers of people lose their lives from their bite, can it be a matter of wonder that they are greatly afraid of them, and that their language abounds with figures taken from the destructive power of that reptile? Some modern writers have asserted, that there are very few of them which have poisonous qualities. It is said that some travellers take occasional

journeys of several months into Italy, Greece, and Egypt, that they may have an opportunity of writing a book "for the gratification of their friends;" and that it is necessary to contradict, or alter a little, the descriptions of their predecessors, in order to find a sale, or to ensure a modicum of popularity. There may be something like scandal in these observations; but I am quite sure they are not without force in reference to some who have favoured the world with their sketches of the East. To say there are many serpents whose bite is not FATAL, is correct; but to assert that there are many whose bite is not poisonous, is nonsense. Perhaps the most harmless of all the tribe is the rat-snake; but its bite always produces giddiness in the head, and a great degree of deadness in the part where the wound has been inflicted.

Apologising for this digression, I observe, that when a man is enraged with another, and yet dare not make a personal attack upon him, he says, "The viper shall bite thee." "From whom art thou? the race of vipers?" "Yes, yes; the poison of the *puddeyan-pāmbo*, i. e. the beaver-serpent, is in thy mouth." "What! serpent, art thou going to bite me? *Chee, Chee!* I will break thy teeth."

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17. — "The rivers, the floods, the brooks of honey and butter."

Is a man about to leave his native place to reside in another country, in hope of becoming rich; people say to him, "We suppose there are rivers of ghee, and honey, and milk, in the town where you are going to live!"

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23. "About to fill his belly."

A man here does not, as in England, say he has eaten plentifully, or he has not taken any thing to eat; but he has well filled his belly, or "to his belly there is nothing." Thus, the beggar at your door stoops a little, then puts his hands on the abdomen, and exclaims, "My lord, for my belly nothing, for my belly nothing!"

XXI. 15.—"What profit should we have if we pray unto him?"

The heathen sometimes ask us, "Why should we pray to your God? is there any thing to be gained by it? When we go to our own temples, we have often fruit given to us; but when we come to yours, nothing is offered: give us something, and we will pray to him." On one of these occasions, a by-stander repeated a favourite proverb, "Do you ask for pay when requested to eat sugar-cane?" which silenced the jester.

24.—"His breasts are full of milk." The margin has, for breasts, "*milk-pails.*"

Of a man who is very rich, it is common to say, "His *chattees* (vessels) are full of milk." But of a good king or governor it is said, "He nourishes like the king whose breasts are full of milk." "Yes; he so rules, that the breasts of the goddess of the earth are full of milk."

XXII. 6.—"Stripped the naked of their clothing."

This *proverbial* form of speech is used when a man drags from another that which is his *last* resource. "Why do you take this tax from the naked?" "What! take a cloth from the naked? Is there no shame?" How often, also, do we see a man seize another by the cloth on the public road, and swear, if he will not instantly pay his debt, he shall be left naked.

7.—"Thou hast not given water to the weary to drink."

It is one of the thirty-two charities of the Hindoos, "to have water ready for the traveller to drink." Hence, on the public roads, in front of the houses of charitable people, may be seen vessels filled with water, for the use of all who pass that way. But respectable men do not drink there: they go inside, and say, "*Conjum-taneer,*" a little water; and it is given to them.

XXIII. 11.—"My foot hath held his steps: his way have I kept."

When a man follows another in a path so closely as almost to touch the feet of him who goes before, it is said, "His feet hath laid hold of his steps," intimating that the men are so near to each other, that the feet of him who follows, like unto the fingers of a man's hands, seize the feet of him who goes before. Thus, the devoted disciple of a gooroo, or the man who closely pursues another, is said to take hold of the steps of him who goes before.

Perhaps the figure may be taken from the great adroitness that the natives of the East have in seizing hold of any thing with their toes! See a man walking along the road: he sees something on the ground which he wishes to pick up; but he does not stoop, as an Englishman. No! he takes it up between his first and second toes. Look at tailors, shoemakers, or sailors: when they want to twist a cord, they do not tie it to a nail, or ask another person to take hold. No; they make one end fast to the great toe, and perform the other operation with the hands.

But the most remarkable illustration of this practice was in the case of Alypulle, the Kandian chief, who was beheaded near Kandy. When he arrived at the place where he was to be executed, he looked around for some time for a small shrub; and, on seeing one, he seized it with his toes, in order to be firm while the executioner did his office.

XXIV. 9.—"They pluck the fatherless from the breast."

It used to be said of the cruel king of Kandy, that he would not allow the infant to suck its mother's breast. Of a wicked woman it is said, "She will not allow her own child to suck her." "O the savage husband! he snatches the child from his wife's breast."

16.—"In the dark they dig through houses."

Nearly all the houses in the East are made of unburnt

bricks, so that there is very little difficulty in making a hole sufficiently large to admit the human body. No wonder, then, that this is the general way of robbing houses. Thus, in the morning, when the inmates awake, they see daylight through a hole in the wall, and immediately know what has been done.

21.—"He evil entreateth the barren that beareth not."
It is considered to be very disgraceful for a married woman not to have children; and the evil treatment they receive from their own husbands and others is most shameful. Nothing can be more common than for a poor woman of that description, when she has given offence to another, to be addressed by the term *malady*, i. e. barren. "Go, barren one, get out of my sight." "*Chee!* she cannot have a child."

24.—"They are exalted for a little while, but are gone and brought low; they are taken out of the way, as all other, and cut off as the tops of the ears of corn."

Wicked men and tyrants may be prosperous for a season, but they will eventually be like the long stubble, having had the ears lopped off. This alludes to the custom, in the East, *of taking off the ears of the corn*, and leaving the straw, as before, standing on the ground. The grain called *kurrakan* is gathered by simply taking off the ears; and rice, where the water still remains in the fields, is gathered in the same way. The proud oppressor, then, in the end, shall be like the long straw standing in its place, having "the ears" cut off, and carried away.

XXVIII.

Some believe this chapter refers to *mining;* others to *navigation;* but I think it will appear to allude to IRRIGATION, and to those stupendous works formed by man for the accomplishment of that noble object. The aim of Job is to show the infinite superiority of the wisdom and power of God, as

displayed in His works, to that of the utmost stretch of man, as seen in the noblest productions of his genius and power.

The ARTIFICIAL lake Mœris in Egypt is amongst the best and the greatest trophies of human art: unlike those magnificent monuments on the plains of Giza, which speak only to the reckless and profligate application of IMMENSE resources to works of no utility; for Mœris, "THE SEA WHICH MAN HATH MADE," was a boon of astonishing magnitude, and would have continued to be so, had not the barbarians of after ages suffered some of its minor works to go to decay.

Herodotus, the father of historians, who lived 484 years before Christ, in speaking of the *labyrinth*, says, "Wonderful as this is, the lake Mœris, near which it stands, is still more extraordinary; the circumference of this is three thousand six hundred stadia, which is the length of Egypt about the coast. This lake stretches itself from North to South, and in its deepest parts is two hundred cubits: it is ENTIRELY THE PRODUCE OF HUMAN INDUSTRY; which, indeed, the work itself testifies; for in its centre may be seen two pyramids, each of which is two hundred cubits above, and as many beneath the water; upon the summit of each is a colossal statue of marble in a sitting attitude. The waters of the lake are not supplied by springs; the ground which it occupies is, of itself, remarkably dry, but it communicates by a SECRET CHANNEL with the Nile: for six months the lake empties itself into the Nile, and the remaining six the Nile supplies the lake."*

Here, then, we have an artificial lake, which, in the time of Herodotus, measured four hundred and fifty miles in circumference, and, in some places, three hundred feet deep, made for the purpose of preventing the inundations of the Nile, and also to be applied to *agricultural* purposes when the waters of the river were below the level of the adjacent lands.

* See Euterpe, 149.

According to M. Savary, both Strabo, Diodorus Siculus, and Pliny, nearly agree with Herodotus as to the extent of the lake; and, therefore, we of modern times ought surely to pay some deference to such authority. The same traveller informs us, "The lake at present is only about fifty leagues in circumference; but this diminution does not prove that Herodotus and Pliny were deceived. Examine the map, and you will perceive that the CHAIN OF MOUNTAINS on the left of the Nile, CONTINUED almost from the Cataracts to Fayoum, SUDDENLY departs towards Lybia, and returning eastwards FORMS AN IMMENSE BASIN, though lower than the bed of the river. This land was formerly covered by barren sands, because the stream, impeded by downs and rocks, could not water them. A king, named Mœris, perfectly acquainted with the disposition of the lands, conceived one of the noblest projects that ever entered the mind of man, which he had the glory to execute. He resolved to change this desert into a useful lake; and when swarms of men assembled had dug and cleared the soil in various places, he cut a canal forty leagues in length, and three hundred feet wide! to introduce the waters of the Nile. This grand canal, which is STILL entire, is known by the name of Bahu-Youseph, the river of Joseph. It begins near Tarout Eccherif, and ends at Birquet Caroun, and must have cost IMMENSE sums, being in MANY parts CUT THROUGH THE ROCK! To relieve Egypt from the superfluous waters, which, in these distant ages, remained too long on the lands, then much lower than at present, and occasioned sterility, was not sufficient: this great prince rendered them useful to AGRICULTURE by cutting two other canals from the lake to the river, and digging near their mouths SLUICES, which were SHUT during the INCREASE of the Nile, when the water entering through the canal of Joseph, collected in the VAST circumference of the lake Mœris, where they were BOUNDED BY MOUNDS and MOUNTAINS! When the Nile DECREASED, these SLUICES were OPENED, and a body of water near eighty leagues in circumference, and

thirty feet HIGHER than the usual level of the river, formed a second inundation, *directed at will:* one part was returned to the Nile, for the purpose of NAVIGATION; another branched into innumerable RIVULETS, watered the FIELDS, and gave fertility even to SANDY HILLS.* This work, the most stupendous and useful the earth ever contained, united every advantage, and SUPPLIED the deficiencies of a low inundation by RETAINING water, which would have uselessly been expended in the sea. It was still more highly beneficial when the increase was too great, by receiving that injurious superfluity which would have prevented seed time. Fearful lest this ARTIFICIAL sea might BREAK its BOUNDS and occasion dreadful RAVAGES, a CANAL was CUT THROUGH the MOUNTAIN, by which the superabundant waters were discharged among the Lybian sands. History knows not a work so glorious, nor is it wonderful that antiquity esteems it above the pyramids and labyrinth; for, with the grandeur of the enterprise, it included the happiness of the people.

"Thus, the Egyptians, who detested the kings by whom they were forced to remove mountains that pyramids might be raised, blessed the memory of Mœris, and his name is everlasting. This lake has nearly lost all its advantages; the barbarians, in whose hands Egypt has remained for twelve centuries, have destroyed or suffered most of its monuments to perish. The lake Mareotis is dry, the canal of Alexandria is no longer navigable, and Mœris is only fifty leagues in circumference. Were the rivulets and the canal of Joseph cleansed, in which the mud is very deep, the ancient MOUNDS repaired, and the SLUICES restored, this lake might again serve the same purposes, might prevent the evils of a too

* "The canal of Joseph, having its source in Thebais, carried the waters of the Nile, when they began to INCREASE, to the lake Mœris, where being retained on one side by MOUNTAINS, and, on the other by MOUNDS AND SLUICES, dug on the canals of Bouch and Tamieh, they EQUALLED the height of the inundation, *i. e.* were nearly thirty feet higher than the level of the river!"

great, and supply the defects of a too feeble, inundation; might extend, as formerly, from Nesle and Arsinöe to the Lybian mountains; and show the astonished traveller the 'SEA WHICH MAN HAD MADE.'"

Here, then, we have a wonderful instance of the WISDOM and POWER of MAN.

In Sale's Preliminary Discourse to the Koran*, it is said that Abd-Shems, surnamed Saba, having built the city, from him called Saba, and afterward Marab, made a vast MOUND, or DAM, to serve as a basin or reservoir to receive the water which came down from the MOUNTAINS, not only for the use of the inhabitants, and for watering their lands, but also to keep the country they had subjected, in greater awe, by being masters of the water. This BUILDING stood like a MOUNTAIN above their city, and was by them esteemed so strong, that they were under no apprehension of its ever failing. The water rose almost to the height of one hundred and twenty feet, and was kept in on every side by a work so solid that many of the inhabitants had their houses built upon it. Every family received a *portion* of this water, distributed by *aqueducts.* But at length, God, being highly displeased at their great pride and insolence, and resolving to humble and disperse them, sent a mighty flood, which broke down the MOUND by night, while the inhabitants were *asleep*, and carried away the whole city, with the neighbouring towns and people. This terrible inundation happened about the time of Alexander the Great, and swept away eight tribes from their habitations; so that it became proverbial to say of people who were carried off by their enemies, or destroyed by disease, "They are gone and scattered like Saba."

Dean Prideaux says, in reference to the presidency of the temple, "It was formerly in the possession of Abu-Gabshan, of the tribe of the Cozaites, who were of the ancient

See the thirty-fourth chapter of the Koran, also, under the name of *Al-Arem*, Universal History of Arabia, Sir William Jones's Discourse on the Arabs.

race of the Arabs, descended from Joktan, and formerly had their dwelling in Yamen, or Arabia Felix, till, being driven thence by an inundation from the breaking down of the banks of the lake Aram, which destroyed their country, they came and settled in the valley of Marry, not far from Mecca, and from thence they were called Cozaites, which signifyeth the cutting off, because, by this remove, they were cut off from the rest of their kindred."

Bishop Lowth says, "The immense works made by the ancient kings of Egypt for receiving the waters of the Nile, when it overflowed, for such uses, are well known. But there never was a more stupendous work of this kind than the reservoir of Saba, or Merab, in Arabia Felix. According to the traditions of the country, it was the work of Balkis, that queen of Sheba! who visited Solomon. It was a VAST lake, formed by the collection of the waters of a torrent in a valley, where at a NARROW pass BETWEEN two MOUNTAINS, a very high MOLE or DAM was BUILT! The water of the lake so formed was nearly twenty fathoms deep, and there were three SLUICES! at different heights, by which, at whatever height the lake stood, the plain below might be watered. By CONDUITS and CANALS from these SLUICES, water was constantly distributed in due proportions, to the SEVERAL lands, so that the whole country, for many miles, became a perfect paradise. The city of Saba, or Merab, was situated immediately BELOW the great dam: a great flood came and raised the lake above its usual height, the DAM gave way in the middle of the night; the waters burst forth at once, and overwhelmed the whole city with the neighbouring towns and people. The remains of eight tribes were forced to abandon their dwellings, and the beautiful valley became a morass and a desert. This fatal catastrophe happened long before the time of Mohammed, who mentions it in the thirty-fourth chapter of the Koran." This, then, is another instance of the amazing ingenuity and strength of man.

But these gigantic works are not confined to antiquity, to Egypt, or Arabia; they may be found scattered over the continent of India at this day.

Bishop Heber says*, "The emperors of Delhi showed favour in many ways to Ajmeer, but in none more than in a noble freshwater lake which they made just ABOVE the city, by damming up the gore of an extensive valley, and conveying different small rills into it. The result is, that there is now a fine sheet of water four miles, and during the rains *six miles*, in circumference; sufficient in industrious hands to give fertility to all the neighbourhood. As it is, it affords the means of irrigation to a large district on its banks; supplies abundance of excellent water to the citizens of Ajmeer; is full of fish; and would, if there were any boats, be an excellent place for sailing."

These works are of such importance, that the Indian governments have regular English engineer officers to superintend and keep them in repair. With one of these gentlemen, Captain C., I had the pleasure of being acquainted, who gave me the following information. *Question.* "What is the circumference of the largest ARTIFICIAL lake you have seen?" *Answer.* "*Thirty miles.* The most common size is from one to two miles." *Q.* "What is the greatest depth?" *A.* "Sixty feet." *Q.* "What is the general height, length, and angle of the MOUNDS?" *A.* "The largest mound I have seen is fifty-four feet in height, at the base one hundred and thirty feet broad, and thirty feet at the top. It is faced on the inner side with loose stones of about three tons weight, at a slope of two and a half base for one in height; but the outer slope is three of base for one in height. *The largest mound is twelve miles in length,* about thirty feet in height, about one hundred and twenty feet thick at the base, and twenty-four at the top." *Q.* "Is the water given in fixed quantities to the cultivators?" *A.* "In every village there is a man whose duty it is to distribute the water; which, however, is the cause of innumerable disputes, excepting in old tanks†, where

* Vol. ii. p. 442.

† The English call these artificial lakes tanks, but the natives call them kullams.

it has been well settled by long custom. Should a tank have to water MANY villages, then each will have a SLUICE to itself. The disputes are referred to the Tahsildar, or head of a division, and ultimately to the collector." *Q.* "How are they filled with water? and what is the general length of the canals?" *A.* "They are filled either by natural nullahs that flow into them, or by small artificial nullahs, carried to a distance of three or four miles, so as to conduct the rain-water into them, or by canals from the rivers; in which last case the canals water a great quantity of land directly before they reach the tank. *The largest agricultural! canal I have seen is fifty-four miles in length.*" *Q.* "Where are those you mentioned in the vicinity of mountains? and how are they constructed?" *A.* "As there are numerous ranges of hills in the peninsula, a great many tanks are formed by UNITING two HILLS, and thereby STOPPING up the stream that ISSUED from BETWEEN them. The principal one of this sort that I have seen is the Vearyasa-Samuteram*, in the S.W. corner of the district of Cuddapah. The stream dammed up is about thirty yards broad. One end of the MOUND RESTS on a steep ROCKY hill, the other on a gradual ROCKY SLOPE. There are several very large tanks of this description in the district of Cuddapah; the largest is at Cummum, north of Cuddapah. There are also some still larger in Mysore: that called, by Hyder Ally, Moottee-Talao, not far from Mysore, I have heard is the deepest tank in India." *Q.* "What is the annual expenditure of the tanks to government?" *A.* "The annual expenditure of REPAIRING and IMPROVING works of irrigation in this presidency (Madras) is nine or ten lacs, or £100,000." *Q.* "What revenue does the government derive from them?" *A.* "Probably about two crore of rupees, or two millions of money; but I have not been able to obtain an official return. The largest revenue from any SINGLE work with which I am acquainted, is 90,000 rupees, or

* Literally, the sea.

£9,000!" *Q.* "What sum would be sufficient to construct the largest tank you have seen?" *A.* "About three lacs, or £30,000." *Q.* "How are engineer officers stationed in reference to these works?" *A.* "There are three divisions in that part of the presidency in which ARTIFICIAL works of irrigation are situated. In each is a civil engineer (as he is called) and an assistant; all of whom are officers of the corps of engineers. These divisions are the northern, centre, and southern, forming the eastern half of the peninsula; the western division, situated between the western Ghauts and the sea, contains no works of this sort."

But the ARTIFICIAL LAKES of Ceylon, also, are works of astonishing magnitude; and many marvellous legends are repeated respecting the kings and giants who carried them into effect. "The monarch Theakkam, in forming a large MOUND, found that every morning a great part of it was thrown down. His mind was extremely perplexed; and one night he had a dream, in which it was revealed to him that a child must be sacrificed before he could accomplish his object. He mentioned the circumstance to his wife, but she refused to consent: he then told the affair to his sister, who said, 'Why should the people be ruined?' and she gave her son to be buried alive in the mound, from which time it never failed!"

The importance the natives attach to these works may be seen in all their literature, both ancient and modern. In a book of fate which I translated, and which has been printed by the Royal Asiatic Society, the question, "Is it good to make the mound or embankment?" occurs in eight different places; and, "Is it good to make the tunnel? is it good to make the channels?" the same number of times.

The artificial lake of Minere (in Ceylon) is from FIFTEEN to TWENTY MILES in circumference*, and the MOUND at the top is SIXTY feet broad. The MOUND of the lake of Kandelle is TWENTY feet high, and the TUNNEL at the base nearly TWO

* I generally follow Dr. Davy.

HUNDRED feet through. It extends, in a straight line, from a ROCKY hillock at one extremity, to a high ledge at the other, and is a mile and one third long. "The celebrated giant's tank would hold, if in good repair, water sufficient to supply all the surrounding fields to an immense extent."* But the Peedeeval tank is, I believe, the largest in Ceylon.

With these facts before us, gathered from men of different ages, countries, and professions, we are prepared to contemplate the eloquent Job, and the dignified subject of his enquiries. Arabia Petræa is believed to have been the residence of that holy man; and Petra, the Joktheel† of the Scriptures, was its capital. Saba (where was situated the artificial lake alluded to by Mahomet Sale, Sir William Jones, Bishop Lowth, Prideaux, and others, the mound of which gave way, and which carried off the inhabitants by night) was in Yamen, or Yemen, in Arabia Felix, and was built by Abd-Shems, third in descent from Joktan, who was the son of Eber.‡ Sir William Jones, in his Discourse on the Arabs, says, it is "certain that the people of Yemen very soon fell into the common but fatal error of ADORING THE SUN and the firmament; for even the third from Yoktan (or Joktan), who was consequently as old as Nahor, took the surname Abdu-Shams (as above) or the servant of the sun."

The compilers of the Universal History, and Calmet, also, inform us, "The Sabei were possessed of a very considerable territory in the Southern and best part of the Peninsula. Saba, its CAPITAL, according to the ancient geographers, stood upon a hill at no very considerable distance from the Red Sea, being a large, opulent, and strong city;" and Dr. Adam, in his Ancient and Modern Geography, says, "that amongst the different states of Arabia, the Sabei were the most distinguished."

By the assistance of these historical facts, we have a more certain knowledge of the SABEANS, who destroyed the servants

* See Bertolacci. † Jos. xv. 38. 2 Kings xiv. 7. ‡ Gen. x. 25.

of Job with the edge of the sword; of the object of their worship, and of his solemn declaration, "If I BEHELD THE SUN when it shined, or my MOUTH hath KISSED my hands;" of his powerful description of a flood, where he MIGHT have been uttering a PROPHECY against his proud and cruel neighbours of Saba: for he says, in the latter part of the twenty-seventh chapter, apparently in reference to those who, according to Sale and others, built their houses upon the mound of the lake of Saba, "He buildeth his house as a moth, and as a booth that the keeper maketh:" and again, describing their destruction by the breaking of the embankment; "The rich man shall lie down, but he shall not be gathered; he openeth his eyes, and he is not. Terrors take hold on him as WATERS; a TEMPEST stealeth him away in the NIGHT. The East wind carrieth him away, and he departeth; and as a storm hurleth him out of his place." "The floods shall clap their hands at him." Connecting these descriptions with the CIRCUMSTANCES of Job, to the natural allusion of his mind to a desolating flood, to his almost certain knowledge of the wonderful lake of his neighbours of Saba, and the Mœris of Egypt; to the men of Saba, who killed his servants, and carried off his property; we are led to roam at no GREAT distance from the scenes where that eloquent and holy man sat down among the ashes, and where the Lord blessed his latter end more than his beginning.

But these wonderful artificial lakes and reservoirs assist us also to understand the localities of Petræa or Joktheel, Kirjath Sepher and Edom, on the rock, the valley, the upper springs and the nether springs; of the "land of brooks, of water, of fountains, and DEPTHS*! that spring out of valleys and hills." (Deut. viii. 7.); of the figure, "The Lord hath broken forth upon mine enemies before me as the BREACH of waters," (2 Sam. v. 20.); of the king of Assyria, who with his hosts

* Dr. Adam Clarke supposes depths to allude to reservoirs filled by the rains!

"stood by the conduit of the UPPER pool," (2 Kings xviii. 17.); of Hezekiah, who "made a pool, and a conduit, and brought water into the city," (2 Kings xx. 20.); of Job xxx. where he says, "They came upon me as a wide BREAKING in of waters, in the desolation, they ROLLED themselves upon me;" of Him "who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder" (Job xxxviii. 25.); of the Psalmist, where he says, "Thou didst cleave the FOUNTAINS! and the flood; thou driedst up mighty rivers," (Psalm lxxiv. 15.); "Thou carriest them away as with a FLOOD, they are as ASLEEP! in the morning they are like grass which groweth up," (Psalm xcv. 4.); "In His hands are the DEEP places of the earth, the STRENGTH of the HILLS is his also," (Psalm xc. 5.); and "Let the floods clap their hands, and let the HILLS be joyful together," (Psalm xcviii. 8.).

4.—"The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men."

The mighty flood which man had dammed up, by joining together MOUNTAINS and HILLS, and thus forming an immense basin, had broken down by its weight the gigantic MOUND; had rolled "away from men," and gone into the desert places. The waters of the lake are now "forgotten of the foot, they are dried up;" for the feet of men in walking there think of them no more.

5.—"As for the earth, out of it cometh bread; and under it is turned up as it were fire."

By the agency of the water collected by man in his noble works, the earth gave its bread, and furnished also some combustible matter for its preparation.

6.—"The stones of it are the place of sapphires."

The STONES which form and bind together the MOUNDS and hills are taken from the exact places where sapphires are

found. For Jameson informs us that, "The geognostic situation of the sapphire is in alluvial soil, in the vicinity of rocks*, belonging to the secondary floetz trap formation, and imbedded in gneiss." In reference to its geographic situation the same writer says, it is found particularly beautiful in Asia, in the Capelan mountains, in Persia, and the Island of Ceylon. Dr. Davy states that "The sapphire occurs in considerable abundance in the granitic alluvion of Matura and Saffragam (in Ceylon)." Thus, the STONES of which the MOUND is formed, are the true geognostic situation where the sapphire is found; and there can be no doubt that the workmen, in hewing and detaching the masses from the rocks, and in joining them to the mountains, did, by this secondary kind of mining, often find the precious sapphire. "And it hath dust of gold." The same mineralogist states (and it is a well known fact), "that in Asia the sand of many rivers affords gold," and it is washed down in great quantities from the mountains on the west coast of Sumatra, where it is afterwards found in the beds of rivers.

> 7.— "There is a path which no fowl knoweth, and which the vulture's eye hath not seen." 8.— "The lion's whelps have not trodden it, nor the fierce lion passed by it."

What is that PATH which is UNKNOWN to the birds, and which the wild beasts will not enter? Herodotus says, the lake Mœris "communicated by a SECRET CHANNEL with the Nile." What is it but the TUNNEL which forms a PATH for the rushing water, through the base of the MOUND? Davy says of one he saw in Ceylon, "The water, passing through the EMBANKMENT, appears on the other side, gushing out into a NOBLE stream, through two apertures formed by a transverse mass of rock, supported by three perpendicular masses;" and of another seen by him, "the water rushing out in a con-

* Arabia Petræa!

siderable volume, with GREAT force dashes amongst the rocks beneath." Bertolacci * considers these openings for letting out the waters, to be the *same* as those in the lakes of Italy, known by the name of the condottori. He says, also, "That which led both the Romans and Ceylonese to use this peculiar manner of giving an egress to the waters of the lakes was, apparently, the expediency of having at all times the same supply requisite for cultivation; so that this supply should never fail to the fields, as long as any water remained in the lakes. Upon this plan it can be obtained without ever employing the labour of man, even where from the DEFECT of rains, or other causes, the lakes are brought, by a constant discharge, under their ordinary level; for, being placed horizontally, so very low as the under part of the bed of the lake, the TUNNEL! has the advantage of always discharging a sufficient quantity of water, as long as there is any in the lake itself; and the passage can never be encumbered by leaves or branches of trees floating on its surface; which would not be the case were the PASSAGE made in any other manner." This PATH! then, the fowl knoweth not: it is concealed from the keen ken of the vulture's eye! the lion's whelps have not dared to enter it! nor the fierce lion, when in pursuit of his prey, presumed to pass near it.†

9.—"He putteth forth his hand upon the rock; he overturneth the mountains by the roots."

There is something peculiarly dignified in this language; describing man as putting his hand upon the rocks and tearing them from their beds; and again, as overturning the mountains by the roots. He places his hand upon the rocks to take away the stones! for his noble mound! some of which

* See History of Ceylon.

† The Septuagint alone, a Latin Bible printed in Geneva, and some of the Continental translations, have not lion's whelps, but "the boasting high sons of the fierce animal." The venerable Mr. Benson and other commentators explain it by "the sons of the wild, or cruel, or arrogant beast."

are several tons in weight: nay, so large are some of the stones in the Giant's Tank, that no one can ascertain by what means they were placed there. Davy says of some he saw, they were "twelve feet by four;" and where the work was required to be very strong, "the stones were nicely adapted to each other; or, to use the technical phrase, rabbited together." Near the lake of Kandelly in Ceylon), "is an IMMENSE hollow, intersected by steep ridges of quartz: and it appears to have been the spot from whence the stones! of the embankment! had been taken. They are of the same kind as the adjoining rock." Hence even the appearance of the insulated ridges of quartz rock may be accounted for, on the supposition that the more valuable gneiss * only was quarried. How emphatically, then, may it be said of man (and that without any poetic licence), who detaches, squares, and removes such ponderous masses; "he putteth forth his hand upon the rock!" and in joining together his MOUNDS! to the mountains! by immense excavations, "he overturneth the mountains by the roots!"

10.—"He cutteth out rivers among the rocks; and his eye seeth every precious thing."

Savary informs us, the canal Bahr Joseph "must have cost immense sums, being in MANY parts CUT THROUGH! the ROCK!" Bishop Heber also states that the lake of Ajmeer is formed "by damming up the gore! of an extensive valley, and conveying different small rills! into it."

Thus, in making his rivers and rivulets through the rocks, in order to convey the water to its destined place, he at the same time sees "every precious thing:" because his work lies in the geognostic situation of those valuable gems.

11.—"He bindeth the floods from overflowing, and the thing that is hid bringeth he forth to light."

* The geological place of the sapphire.

The floods which he has collected in his glorious works which flow through that PATH, unknown to the fowls of the air! or the fearless beasts of the desert! he by his majestic mounds BINDS! together, so that they cannot OVERFLOW or "weep" the bounds he has established. And thus, again, the precious stones are brought from the mountain, and conveyed through the streams, and brought to the light of day!

12.—"But where shall wisdom be found? and where is the place of understanding?"

Job seems now to have found his resting-place: he has boldly glanced at the triumphant productions of the WISDOM and PROWESS of man; but with dignity now asks "Where shall wisdom be found?" Man has reared to himself the most stately structures; his name floats in the memory of ages: but is true wisdom to be found in these, the triumphs of his genius and power? No; the desolating hand of time hath seized them for her own; "they are carried downward by the flood, and lost in following years." "Where shall wisdom be found?"

14.—"The depth saith, It is not in me: and the sea saith, It is not with me."

"The depth *," the abyss, which man has made to receive the rolling flood, says, "It is not in me;" nay, the unfathomable sea responds, "It is not with me."

15, 16, 17, 18, 19.—"It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia

* Αϐυσσος! Septuagint.

shall not equal it, neither shall it be valued with pure gold."

Foolish man would estimate the worth of wisdom by gold, or the precious onyx*; by the sapphire, or the ruby; by the topaz, or pearls, or coral; but "neither shall it be valued" by them.

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20. — "Whence, then, cometh wisdom?"

Again the fearless enquirer brings us to the tribunal: man has made a PATH! which is concealed from the fowls that fly, and the beasts that rove! but the WISDOM of the Lord is hid! from the eyes of ALL living. Puny man has the temerity to try to find out the wisdom and secrets of the Almighty; his daring mind would make a bound into eternity: but "hitherto shalt thou come, and no further."

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22. — "Destruction and death,"

Produced by the devastating flood, have conveyed the tidings of the futility! of the wisdom of man.

23.—"God understandeth the way thereof, and he knoweth the place thereof." 24.—"For he looketh to the ends of the earth, and seeth under the whole heaven."

He knows the PATH! of wisdom; he is well acquainted with the place! thereof; he can look into the most SECRET! places, for he "seeth under the whole heaven!"

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25. — "To make the weight for the winds! and he WEIGHETH! the waters by measure." 26.—"He made a decree for the RAIN! and a WAY for the LIGHTNING of the thunder!"

Here is majesty, indeed! Man has regulated his MOUNDS

* The onyx is found in Arabia! There are pearl banks on the Arabian side of the Persian Gulf. The topaz is found in a small island of the Red Sea. The ruby is found, not only in the sand of rivers, but also imbedded in gneiss.

so as to be a WEIGHT for the winds, in order that they may not be BROKEN down, and he gives out his water "by MEASURE!" But, what has Jehovah done? He has BALANCED this ponderous earth on which we live, and all the glorious orbs of heaven; he has placed his MOUNDS, as barriers against the mighty ocean; and he sends forth the water of his CLOUDS to the whole earth "by MEASURE." The works of man (v. 26.) may be destroyed, but God has "made a DECREE for the RAIN," it cannot destroy HIS EVERLASTING MOUNDS; and he has made a PATH, for the gleaming lightnings of his thunder.

Looking, therefore, at the account of the lake Mœris, as given by Herodotus, Strabo, Diodorus Siculus, M. Savary, and others; at its vast extent, which led it to be called "*the sea which man hath made;*" at its use to irrigate the lands; at the "*rivulets,*" the "*canals,*" the "*rocks,*" and "*mountains,*" that were cut through; at the mountains and mounds by which the waters were *retained:* viewing also the astonishing lake or reservoir of Saba, its situation in *Arabia!* its breaking down the mounds, its sweeping away the inhabitants in the *night,* as described by Mahomet! by Bishop Lowth, Dean Prideaux, Sir William Jones, and the authors of the Universal History: looking also at the mighty works of the same description of India and Ceylon as noticed by Bishop Heber, by Captain C. of the engineers, by Dr. Davy, by Bertolacci, and many others: reflecting also on the *mountains!* thus excavated and joined together; at the rocks that were separated, and at the precious stones that were found (that being their true geognostic situation) at the aqueducts and rivers; at the various allusions of Holy Writ to such mighty achievements; at the residence of Job, Arabia; at *Saba!* and the *Sabeans,* who killed his servants; at his almost certain knowledge of the lake Mœris in Egypt; at the flood which "breaketh out from the inhabitant;" at the stones of the mound being "the place of sapphires;" at the "*path* which no fowl knoweth, and which the vulture's eye hath not seen:" at *man,* who to form these gigantic structures puts "his hand upon the rock,"

and who "overturneth the mountains by the roots," and who cuts out his "rivers among the rocks," and thus sees the "precious thing;" at his skill in thus binding the floods with his mounds so that they cannot overflow; at the bold interrogation of Job, in view of these performances, "Where shall wisdom be found?" at his reference to the works of Jehovah — His mounds for "a weight for the winds," His giving forth the waters of his clouds "*by measure*," His "*decree for the rain*," and His path! for the lightnings! of His thunder! we see a delightful and self-evident illustration of this sublime chapter of the holy and eloquent Job. And with him we gladly join in his pious conclusion — "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

XXIX. 4. — "As I was in the days of my youth, when the secret of God was upon my tabernacle." (Psalm xxv. 14. The secret of the Lord is with them that fear him. Proverbs iii. 32. His secret is with the righteous.)

Job was reverting to the time of his prosperity, as is seen in the preceding verse, "when his candle shined upon my head, and when by his light I walked through darkness;" "when my children were about me, when I washed my steps with butter." The Psalmist also is speaking of the prosperity of those who fear the Lord.

To say the secret of the king is with such a person, is a strong way of describing the intimacy which exists betwixt them. "Take care how you accuse him to the great man, because his secret is with him." "Friendly! yes, indeed: why, his secret is with him." "Alas! alas! his secret is no longer with me; his lamp no longer shines in my heart."

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6. — "When I washed my steps with butter." (Psalm lxv. 11, 12. Thy paths drop fatness. They drop upon the pastures of the wilderness.)

These are figurative expressions to denote great prosperity. "The man is so rich, he washes himself with *ney*," i. e. clarified butter. "Oh, the charitable man, milk and honey accompany his feet." So great was the profusion, "the honey caused the feet to slip" (in the paths), the creepers danced, the trees nodded their heads, and milk, from the dwellings of the cattle, flowed in streams through the streets. Scanda Purāna.

7.—"When I went out to the gate through the city, when I prepared my seat in the street."

This intimates that Job was a judge amongst his people, as the courts of justice in former times were kept in such situations. Who has not seen a great man or a saint thus having his seat prepared in the street? There he goes under a shady tree, or under a verandah, or in a rest-house, with his servant following him, having a mat or a tiger's skin, or that of some other animal under his arm. The seat is prepared, and the cross-legged sage sits to hear and answer questions.

8, 9.—"The young men saw me and hid themselves; and the aged arose and stood up. The princes refrained talking, and laid their hand on their mouth."

What a graphic scene is this! When a man of rank passes a crowd, the young people and children conceal themselves behind their seniors, and the aged always arise from their seats. See the man in a court of justice, who is listening to the address of the judge, and his hand is placed on his mouth.*

15.—"I was eyes to the blind, and feet was I to the lame."

* To place the hand on the mouth also denotes astonishment; and Major Laing says, when he was at Toma, in Africa, a woman was so much surprised at the sight of a white man, that she "did not stir a muscle till the whole had passed, when she gave a loud halloo of astonishment, and covered her mouth with both her hands."

The man who bestows great charities is said to be the eyes of the blind, and the feet of the cripples. "True, my lord, I am blind; but you are my eyes." "Ah! sir, shall I not love my eyes?" "O king," says the lame man, "are you not my staff?" "Alas! alas! our eyes have gone," say the blind when their benefactor is dead. But when a person confides in the wisdom of another, he says, "He is my eyes." "I have two good eyes in the temple."

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20. — "My bow was renewed in my hand."

This figure is much used in their poetry. "The bow is bent in his hand." "See the strong bow; it is bent to kill thee."

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22. — "My speech dropped."

Of a man who speaks with great euphony, it is said, "His words come, *tule tule yāka*, i. e. drop by drop.

XXX. 2. — "Whereto might the strength of their hands profit me, in whom old age was perished."

The Tamul translation has this, "as the strength of the hands being gone by old age." Of a man who has become weak in consequence of age, it is said, "Ah! by reason of old age, the strength of his hands has departed from him." "It is true he is an old man, but the strength of his hand has not perished." But this mode of expression also refers to a man's circumstances. Thus, when a person has lost his property, it is said, "the strength of his hands has gone." "Poor man! he has not any strength in his hands."

3, 4. — "For want and famine they were solitary; fleeing into the wilderness. —— Who cut up mallows by the bushes, and juniper roots for their meat."

This describes the ignoble state of the parents of those children by whom Job was now held in derision.

In the book called Sinthā-Manni, there is an account of some princesses, who once had their rice, like jasmine flowers, given them on golden plates; but now they had to go with potsherds, to beg for the leaves from the hedges for their daily food.

A rich man brought to poverty sometimes asks, " What care I? Can I not go into the desert and live on roots and leaves?" It is a fact that numbers do thus live, especially the Vedahs, and those who have retired from men.

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16. — " The days of affliction have taken hold of me."

" Why are you so dejected? my friend." Because the *kettakālam*, i. e. the ruinous time, has caught me."

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20. — " I stand up, and thou regardest me not."

It is extremely mortifying, when a man stands up, not to be noticed. A native gentleman had a case which he wished to bring before the notice of the king of Tanjore, and asked my advice how to act. I recommended him to go to the capital, and wait upon his majesty. On his return, he informed me he had not stated his case to the king; and, upon my blaming him, he asked " What could I do? I went to a place where I knew he would have to pass; and when he came near, I stood up; but he regarded me not."

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22. — " Thou liftest me up to the wind."

This figure is probably taken from the custom of an angry man, who takes any light substance and throws it into the wind, saying to his antagonist, " Thus shall it be with thee."

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27. — " My bowels boiled, and rested not." (Psa. xxii. 14. " My heart is like wax; it is melted in the midst of my bowels.")

People in great distress often say, " My belly, my belly is on fire." " Who will take away this fire?" In cursing each other, " Wretch! thou shalt soon have a fire in thy

belly." "Now they are beginning to *errikuther*," i. e. burn. "Ashes! ashes! thou art all ashes!"

29. — "I am a brother to dragons."

Dr. Boothroyd prefers, "A brother am I to sea monsters." Dr. Harris says, the original is variously rendered; dragons, serpents, sea monsters, and whales. The Tamul translation has it, "I am a brother to the *malli-pāmbu*," i. e. the rock snake, or *boa constrictor* *; and wherever the term dragon occurs (in that translation), it is rendered in the same way. Some of these serpents are of immense size, and possess great muscular power. If they once get folded round the body of an animal, it is impossible for it to escape. A gentleman of my acquaintance, when on a shooting excursion, heard a sudden scream; he ran to the spot, and saw a beautiful deer in the embrace of one of these serpents: he took his rifle, and put a ball through its head; its folds instantly became loose, and the deer was set at liberty, but died soon after. He brought the reptile home, and it measured eighteen feet. I know not what induced the translators thus to render it by the name of that monster, except they have taken the idea from the prophets Micah and Jeremiah, "I will make a wailing like the dragons," and, "they snuffed up wind like dragons;" as the *malli-pāmbu* is said to make a dreadful wailing in the night, and when in want of prey to inhale the wind for food. The sacred writers also describe it as loving to dwell in desert places, which is another feature of its character.

31. — "My harp also is turned to mourning."

The people are very fond of the *yāl* or guitar, also of the *kinaru* or harp. When a person is in trouble, his instrument is also considered to be in sorrow. Many stories are told of the fascinating powers of the ancient musicians. "There was once a man who neglected all his affairs for the sake of his

* I have some doubts about the propriety of *this* name, as I think its proper designation is "*boa-fasciata.*"

instrument: at which his wife became much dissatisfied; and asked him, in a taunting way, 'Will you ever gain a tusked elephant and a kingdom by your harp?' He was displeased with her, and said, 'I will.' He then went to the king of Kandy, and on his harp asked his majesty for a tusked elephant and a kingdom. The king was so delighted, that he gave him the elephant and the province of Jaffna. The musician then returned, and founded the town of *Yāl-Pānam*," i. e. the harp and the songster; or, as some render it, the harp-town, which we call Jaffna.

XXXI. 1. — "I made a covenant with mine eyes."

Has a man a strong desire to go on a pilgrimage to a distant temple, and should his friends remonstrate with him, he will say, "I have made an *udam-puddiki*," (i. e. a covenant with my eyes;) "I must go." Does a father reprove his son for improper conduct, he replies, "What can I do? She has made a covenant with my eyes." "My friend, let us have your opinion on this subject."—"I will not." "Why?"—"Because I have made a covenant with my mouth."

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22. — "Then let mine arm fall from my shoulder blade, and mine arm be broken from the bone."

It is said, "If I have done as you say, may these legs be broken." "Yes, let these eyes be blind, if I have seen the thing you mention." "May this body wither and faint, if I am guilty of that crime." "If I uttered that expression, then let the worms eat out this tongue."

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32. — "The stranger did not lodge in the street: but I opened my doors to the traveller."

No people can be more kind and hospitable to travellers of their own caste, than those of the East; and even men of the lower grades have always places to go to. See the stranger enter the premises, he looks at the master and says, *parathease*, i. e. a pilgrim, and he is allowed to take up his abode for the

night. For his entertainment, he has to repeat the *puthenam*, news of his country and journey, or any legend of olden time.

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36. — "I would take it upon my shoulder, and bind it as a crown to me."

This refers to the accusations against the innocent Job. A man charged of a crime which he has not committed, says, "If I am guilty, I will carry it on my head." "I am sure you have done this deed."—"I?" "Yes."—"Then will I wear it on my head." "That fellow wears his crimes on his head, *i. e.* he is not ashamed of them." The head is reckoned superior to all other parts of the body.*

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38. — "If my land cry against me, or that the furrows likewise thereof complain." The Hebrew has instead of "complain," *weep*.

Does a man, through idleness or meanness, neglect to cultivate, or water, or manure his fields and gardens, those who pass that way say, "Ah! these fields have good reason to complain against the owner." "Sir, if you defraud these fields, will they not defraud you?" "The fellow who robs his own lands, will he not rob you?" "These fields are in great sorrow, through the neglect of their owner."

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39. — "If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life."

Was not Job the OWNER of the land? Does he not say in the preceding verse MY land? How then could he have caused the owners to lose their life? Dr. Boothroyd has it, "or have grieved the soul of its MANAGERS." Coverdale has

* "Whenever Terregannocick received a present, he placed each article first on his right shoulder, then on his left: and when he wished to express still higher satisfaction, he rubbed it over his HEAD." Franklin's Journey to the Polar Sea, vol. iii. p. 173.

it, "grieved any of the PLOUGHMEN." The Tamul has the same idea: "If I have eaten the fruits thereof without paying for the labour, or have afflicted the soul of the *cultivators.*"

Great land owners in the East do not generally cultivate their own fields: they employ men, who find all the labour, and have a certain part of the produce for their remuneration. The cultivator, if defrauded, will say, "The furrows I have made, bear witness against him; they complain." Job therefore means, if the fields could complain for want of proper culture, or if he had afflicted the tiller, or eaten the produce without rewarding him for his toils, then "let thistles grow instead of wheat, and cockle instead of barley."

XXXII. 5. — "There was no answer in the mouth of these three men."

When men are completely confounded, when they have not a word to say in reply, it is said, "in their *vayila*, i. e. mouth, there is no answer."

XXXIII. 6. — "I also am formed out of the clay."

"The body and the herb, which come from the clay, will also return to it." — "The body must return to the dust, why then trouble yourself? Will it exist for an immeasurable period?"

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16. — "He openeth the ears."

It is usual to say, "I will open that fellow's ears. I will take away the covering." "Ah! will you not open your ears?"

XXXIV. 7. "What man is like Job, who drinketh up scorning like water?"

Of a man who does not care for contempt or hatred, it is said, "He drinks up their hatred like water." When a man is every way superior to his enemies, "Ah! he drinks them up like water." "He is a man of wonderful talents, for he

drinks up science as water." Thus, Elihu wished to show that Job had hardened himself, and was insensible to scorn, for he had swallowed it as water.

XXXVI. 3.—" I will fetch my knowledge from afar."

There is something in our nature which places superior importance on any thing which comes from afar. When a man has to contend with a person who is very learned, should a friend express a doubt as to the result, or advise him to take great care, he will say, " Fear not, *veggutooratila*, from very far I will fetch my arguments." " The arguments which are afar off shall now be brought near." " Well, sir, since you press me, I will fetch my knowledge from afar."

XXXVII. 7.—" He sealeth up the hand of every man." (John vi. 27. Eph. i. 13. 1 Cor. ix. 2. Rev. xx. 3.)

Has a man something in his hand which he does not wish to show to another, he says, " My hand is sealed." Of a gentleman who is very benevolent, it is said, " His hand is sealed for charity only." " Please, sir, give me this."—" What! is my hand sealed to give to all?" " What secret was that which Tamban told you last evening?"—" I cannot answer; my mouth is sealed." " That man never forgets an injury."—" No, no, he seals it in his mind." A husband who has full confidence in his wife, says, " I have sealed her." Canticles iv. 12. To seal a person, therefore, is to secure him, and to prevent others from injuring him.

22.—" Fair weather cometh out of the north." The Hebrew has for fair weather, " gold."

The Tamul translation may be paraphrased, " Equal to the brightness of gold;" *i. e.* as the sky appears in fair weather.

XXXVIII. 3.—" Gird up now thy loins like a man."

" Well, Tamby, you have a difficult task before you;

gird up your loins." "Come, help me to gird this *sāli*, i. e. mantle or shawl, round my loins; I have a long way to run." "Poor fellow! he soon gave it up; his loins were not well girded."

16.—"Hast thou entered into the springs of the sea?"

To a vain boasting fellow it is said, "Yes, yes; the sea is only knee-deep to thee." "It is all true; thou hast measured the sea."

34, 35.—"Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings?"

This probably refers to thunder, and its effects in producing rain. It is said, "Why, fellow, are you making such a noise? Are you going to shake the clouds? Is it rain you are going to produce?" "What is all this noise about? Is it rain you want?" "Cease, cease your roaring; the rain will not come." "Listen to that elephant, rain is coming."

39.—"Wilt thou hunt the prey for the lion?"

To a man who is boasting of the speed of his foot, or his prowess, it is said, "Yes, there is no doubt thou wilt hunt the prey for the tiger." When a person does a favour for a cruel man, it is asked, "What! give food to the tiger?" "O, yes; give milk to the serpent." "Here comes the sportsman; he has been hunting prey for the tiger."

XXXIX. 13.—"Gavest thou the goodly wings unto the peacocks?"

These birds are exceedingly numerous in the East; and it gives a kind of enchantment to a morning scene, to see flocks of them together, spreading their beautiful plumage in the rays of the sun. They proudly stalk along, and then run with great speed, particularly if they get sight of a serpent;

and the reptile must wind along in his best style, or he will soon become the prey of the lordly bird.

A husband sometimes says to his wife, "Come hither, my beautiful peacock. Had they not their beauty from you?" This bird is sacred to Scandan.

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26. — "Doth the hawk fly by thy wisdom and stretch her wings toward the south?"

It is considered an exceedingly fortunate thing to see a hawk or a kite flying in circles from left to right, towards the south. When the south wind blows, those birds may be seen making their way in circles towards that quarter; but when they return, they fly in a direct line.

XLI. 19. — "Out of his mouth go burning lamps, and sparks of fire leap out."

It is common to say, "See that angry fellow; the fire is flying out of his mouth."

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20. — "Out of his nostrils goeth smoke."

"Look at the ferocious brute; from his nose, *pugipurakuthu*, the smoke flies." To distend the nostrils is a sign of anger.

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27. — "He esteemeth iron as straw."

A man seeing a powerful elephant secrete himself, exclaims to him, "*Irrumbu-vikal-thān*, iron is straw." "Why, brass to that man is as a decayed stick."

XLII. 10. — "The Lord turned the captivity of Job."

Our idea of captivity seems to be principally confined to prisoners of war; but, in the East, adversity, great adversity, and many other troubles, are spoken of in the same way. Thus, a man formerly in great prosperity speaks of his present state as if he were in prison. "I am now a captive."

"Yes, I am a slave." If again elevated, "his captivity is changed."

11.—"Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, every one an ear-ring of gold."

The custom alluded to of relations and friends giving relief to a person in distress, is practised in the East at this day. When a man has suffered a great loss by an accident, by want of skill, or by the roguery of another, he goes to his brothers and sisters, and all his acquaintances, and describes his misfortunes. He then mentions a day when he will give a feast, and invites them all to partake of it. At the time appointed they come, arrayed in their best robes, each having money, ear-rings, finger-rings, or other gifts suited to the condition of the person in distress. The individual himself meets them at the gate, gives them a hearty welcome, the music strikes up, and the guests are ushered into the apartments prepared for the feast. When they have finished their repast and are about to retire, they each approach the object of their commiseration, and present their donations, and best wishes for future prosperity.

A rich merchant in North Ceylon, named Siva Sangu Chetty, was suddenly reduced to poverty; but by this plan he was restored to his former prosperity. Two money brokers, also, who were sent to these parts by their employer (who lived on the opposite continent), lost one thousand rix dollars, belonging to their master; they therefore called those of their caste, profession, and country, to partake of a feast, at which time the whole of their loss was made up. When a young man puts on the ear-rings or turban for the first time, a feast of the same description, and

for the same purpose, is given to enable him to meet the expense of the rings, and to assist him in the future pursuits of life. When a young woman also becomes marriageable, the female relations and acquaintances are called to perform the same service, in order to enable her to purchase jewels, or to furnish a marriage portion. In having recourse to this custom, there is nothing that is considered mean; for parents who are respectable and wealthy often do the same thing. Here, then, we have another simple and interesting illustration of a most praiseworthy usage of the days of ancient Job.

15.—"And in all the land were no women found so fair as the daughters of Job."

In the Scriptures the word fair may sometimes refer to the form of the features, as well as the colour of the skin: but great value is attached to a woman of a light complexion. Hence our English females are greatly admired in the East, and instances have occurred where great exertions have been made to gain the hand of a fair daughter of Britain.

The acmé of perfection in a Hindoo lady is to be of the colour of gold!

PSALMS.

PSALM I. verse 3. — " He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither."

Dr. Boothroyd has it, " Like a tree planted by water streams;" and Dr. A. Clarke, says, " The streams or divisions of waters."

This probably alludes to the artificial streams which run from the lakes or wells: by the side of these may be seen trees, at all seasons covered with luxuriant verdure, blossoms, or fruit, because the root is deriving continual nourishment from the stream; whilst at a distance, where no water is, may be seen dwarfish and unhealthy trees, with scarcely a leaf to shake in the winds of heaven.

II. 9. — " Thou shalt dash them in pieces like a potter's vessel."

" Begone! wretch," says the infuriated man, " or I will dash thee to pieces as a *kuddam*," i. e. an earthen vessel.

VI. 2. — " O Lord, heal me; for my bones are vexed."

Dr. Boothroyd translates, " For my bones are troubled." The object of the expression appears to be, to show that the trouble has taken fast hold, it is deeply seated, my bones are its resting place. The Hindoos, in extreme grief or joy, say, " our BONES are MELTED;" *i. e.* like boiling lead they are completely dissolved.

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8. — " The Lord hath heard the voice of my weeping."

Silent grief is not much known in the East: hence, when the people speak of sorrow, they say its VOICE. " Have I not heard the voice of his lamentation?"

VII. 14. — "Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood." (Job xv. 35. Isa. xxxiii. 11 and lix. 4. Jam. i. 15.)

Dr. Boothroyd translates this, "Lo, the wicked hath conceived iniquity, and is big with mischief; but an abortion shall he bring forth:" which certainly corresponds better with the ORDER of the figure of the text.

"What induces that man to come so much to this place? depend upon it, he is preparing some plans."—"Yes, I am of opinion his womb has conceived something." Does the person begin to disclose his purposes, it is said, "Ah! it is this you have been conceiving the last few days." But when he puts his plans into practice, "Yes, he is now in parturition." "Well! how has the matter ended?"—"Ended! he has brought forth *poykul*," i. e. lies.

VIII. 6. — "Thou hast put all things under his feet."

This is a common figure of speech to denote the superiority of one man over another; hence the worshippers of the gods often say in their devotions, "We put your feet upon our heads." "Truly, the feet of Siva are upon my head." "My *Gooroo*, my *Gooroo*, have I not put your feet upon my head?" "My lord, believe not that man; your feet have always been upon my head." "Ah! a mighty king was he; all things were under his feet."

X. 5. — "As for all his enemies, he puffeth at them."

Of a proud and powerful man, it is said, "He puffs away his foes;" *i. e.* they are so contemptible, so light, that like a flake of cotton he puffs them from his presence. Great is the contempt which is shown by puffing through the mouth and blowing through the nostrils.

15.—"Break thou the arm of the wicked."

This member is often selected as an object for imprecations.

"Ah! the *kallan*, the thief, his hand shall be torn off for that." "Evil one, thou wilt lose thy hand for this violence." But the hand or arm is also selected as an object for blessings. "My son (says the father), may the gods keep thy hands and thy feet."

XI. 6.—"Upon the wicked he shall rain —— fire." The gods are described as doing this upon their enemies; and magicians in cursing each other, or those who are the objects of their ire, say, the fiery rain shall descend upon them.

XII. 6.—"The words of the Lord are——as silver." Truly, he is a just judge; his words are like letters of gold. Yes, his mouth pours out gold.

XIV. 4.—"Eat up my people as they eat bread." "Wicked one, the fiends shall eat thee." "That vile king eats the people as he does his rice." "Go not near that fellow, he will eat thee." But, strange as it may appear, relations say of those of their friends who are dead, they have EATEN them.

Thus, a son, in speaking of his deceased parent says, "Alas! alas! I have eaten my father." "My child, my child!" says the bereaved mother, "have I eaten you?" The figure conveys extreme grief, and an intimation that the melancholy event has been occasioned by the sins or faults of the survivors. In cursing a married man, it is common to say, "Yes, thou wilt soon have to eat thy good wife." And to a poor widow, "Wretch! hast thou not eaten thy husband?"

XVI. 7.—"My reins also instruct me in the night seasons."

Night is the time for the chief joys and sorrows of the Hindoos, and it is then they are principally engaged in the worship of their gods; because they believe praise is more acceptable to them then than at any other period. It is

believed, also, that the senses have more power in the night, that then is the time for thought and instruction; hence they profess to derive much of their wisdom at that season. The Psalmist says, "Thou hast visited me in the night;" and the heathen priests always pretend to have their communications with the gods "when deep sleep falleth on man." See them at their bloody sacrifices — they are nearly always held at the same time—and what with the sickly glare of lamps, the din of drums, the shrill sound of trumpets, the anxious features of the votaries, the ferocious scowl of the sacrificer, the bloody knife, and the bleeding victim, all wind up the mind to a high pitch of horror, and excite our contempt for the deities and demons to whom night is the time of offering and praise.

XVII. 2. — "Let my sentence come forth from thy presence; let thine eyes behold the things that are equal."

David in his integrity thus cried to the Almighty, and so here people who are innocent when pleading in court say, "Let us have YOUR sentence;" *i. e.* in contradiction of that of their enemies. "See, my lord, the things that are right." "Justice! justice!"

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10. — "They are inclosed in their own fat."

To say a man is fat, often means he is very proud. Of one who speaks pompously, it is said, "What can we do? *tassi-kul-lap-indăl*," i. e. from the fat of his flesh he declares himself. "Oh! the fat of his mouth; how largely he talks!" "Take care, fellow, or I will restrain the fat of thy mouth." "From the intoxication of his blood he thus talks to you."

11.—"They have now compassed us in our steps: they have set their eyes bowing down to the earth."

A man who has people watching him to find out a cause for accusation to the king, or great men, says, "Yes, they are

around my legs and my feet; their eyes are always open; they are ever watching my *suvadu*," i. e. steps; *i. e.* they are looking for the impress, or footsteps, in the earth. For this purpose, the eyes of the enemies of David were "bowing down to the earth."

XVIII. 5. — "The sorrows of hell compassed me about: the snares of death prevented me." The margin has for *sorrows*, "cords." (2 Sam. xxii. 6. Prov. xiii. 14. and xiv. 27.)

Dr. Boothroyd translates, "The cords of hades inclosed me; the snares of death were laid for me." The Psalmist says in another place, He "shall rain snares" upon the wicked. From the parallel texts in Samuel and Proverbs, it is evident that DEATH, by the ancients, in figure at least, was PERSONIFIED and described as having SNARES, with which to catch the bodies of men.

The Hindoo *Yama*, "the catcher of the souls of men," bears some resemblance to the Charon and Minos of the Egyptians and Grecians. *Yama* rides on a buffalo, has a large SNARE in his hand, and is every way a most hideous-looking monster. In his anxiety to fill his caves with mortals, he was often involved in great disputes with the gods and others; as in the case of Marcander, who was a favourite of the supreme Siva. He had already cast his SNARE upon him, and was about to drag him to the lower regions, when the deity appeared, and compelled him to relinquish his prey.

When people are in the article of death, they are said to be caught in the SNARE of Yama. (See Matt. xxiii. 33.)

XX. 5.—"In the name of our God we will set up our banners."

In all religious as well as warlike processions, the people carry banners. Hence on the pinnacles of their sacred cars, on the domes or gateways of their temples, and on the roof of a new house, may be seen the banner of the caste or sect

floating in the air. Siva, the supreme, also is described as having a banner in the celestial world.

When a person makes a solemn vow to go on a pilgrimage, to perform a penance, or to bathe in holy water; or when a man has a dispute in a court of law, or in any other way, or when a disobedient son has resolved to act as he pleases; it is said, "Why try to move him from his purpose? *tussil-katti*, he has tied up, and stands by his banner:" which implies, he must and will abide by his purpose.

XXII. 6.—"I am a worm."

When a man complains and abhors himself, he asks, "What am I? A worm! a worm!" "Ah! the proud man; he regarded me as a worm: well should I like to say to him we are ALL worms." "Worm, crawl out of my presence."

7.—"All they that see me laugh me to scorn: they shoot out the lip, they shake the head."

Ainsworth has this—"All they that see me, doe skoff at mee: they make-a-mow with the lip, they wag the head." It is exceedingly contemptuous to protrude the lower lip; and, generally speaking, it is only done to those of a mean condition. Those who cannot grant a favour, or who have not the power to perform something they have been requested to do, "shoot out the lip." To shake the head is a favourite way of giving the negative, and is also a mark of disdain.

10.—"I was cast upon thee from the womb."

"What!" asks the old slave, "will you dismiss me now? Have I not been cast upon you from the *ketpum?*" womb.

12.—"Many bulls have compassed me: strong bulls of Bashan have beset me round." (Ps. lxviii. 30. "Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver.") The

margin has, instead of the multitude of the bulls, "the beasts of the reeds."

Bishop Horne says, the latter verse, if literally translated, runs thus,—"Rebuke the wild beast of the reeds, the congregation of the mighty among the calves of the nations, skipping or exulting with pieces of silver."

Wicked men, or those who have much bodily strength, who insult and domineer over the weak, and all "lewd fellows of the baser sort," are called *mādukul*, i. e. bulls. "Of what country are you the bull?" People of docile dispositions—those who live at peace with their neighbours—are called cows or calves: hence when violent men injure them, it is said, "See those bulls how they are oppressing the calves; look at them, they are always butting the cows." "Why has this mad bull of Point Pedro come hither? Go, bull, go, graze in thy own pastures." David, therefore, prayed that the Lord would rebuke the bulls who thus troubled his people.

14.—"My heart is like wax; it is melted in the midst of my bowels."

It s said of Mangalei in the book Scanda Purana, that her heart was "dissolving like wax in the fire."

21.—"Save me from the lion's mouth."

Those who are in great trouble from the power or cruelty of others, often cry out to their gods—"Ah! save me from the tusk of the elephant! From the mouth of the tiger, and the tusks of the boar, deliver me—deliver me!" "Who will save me from the horn of the *kāndam?*" This animal is now extinct in these regions, and it is not easy to determine what it was: the word in the *Sathur-Agarāthe* is rendered jungle-cow, but it was probably the rhinoceros; and Dr. Boothroyd translates, "from the horns of the rhinoceros, defend me."

XXIII. 2.—"He maketh me to lie down in green pastures: he leadeth me beside the still waters."

In this figure the Psalmist had in his view a shepherd leading his flock into luxuriant fields, and causing them to quench their thirst and repose by gentle streams. In a tropical clime a tranquil stream and a green pasture are peculiarly pleasing to the eye. Hence many eastern allegories are taken from such scenes. "Never, never will I forget my god: he has brought me into a plenteous pasturage, and folded me near an abundance of water." "Why does he like this country?"—"Because he has good *grazing*." "Tamban has left his master, because there was not much grass."—"Much grass! why the bull was never satisfied." "Well, friend, whither are you going? in search of grass and water?"—"Yes; the fat one has become lean, because his grass has withered and his water failed."

4.—"Thy rod and thy staff they comfort me."

"He was indeed a good king; by his sceptre and *umbrella* he comforted his subjects." By the staff or sceptre he gently governed and protected his people; and by his *umbrella* he defended them from the fierce rays of the sun. "Yes; by these are we instructed, guided, supported, and defended; what have we to fear? great is our safety and confidence."

"You are now becoming an old man, and your children are young, what will become of them after your death?"—"Ah! friend, is there not a staff in the hand of god?" "Truly, my wife and children have gone; they have reclined in the place of burning, but my staff is still with me." "See the wicked one, he has not a staff left."

5.—"Thou anointest my head with oil."

On all joyful occasions the people of the East anoint the head with oil. Hence, at their marriages, and other festive times, the young and old may be seen with their long black tresses neatly tied on the crown of the head, shining and smooth like polished ebony. The Psalmist, therefore, re-

joicing in God as his protector, says, " Thou anointest my head with oil."

It is an act of great respect to pour perfumed oil on the head of a distinguished guest; hence the woman in the Gospel manifested her respect for the Saviour by pouring " precious ointment" on his head.*

XXVII. 5. — " Set me upon a rock."

" The Modeliar is now fixed in his situation."—" Is he?"— " Yes, yes, he is on the mountain, and is like unto it." " Who will take me out of this mud, and place me upon the mountain?"

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12. — " Breathe out cruelty."

" Ah! the savage man; he is continually breathing out fire against me."

XXIX. 9. — " The voice of the Lord maketh the hinds to calve." Margin, " or be in pain." (Job xxxix. 1, 2, 3.)

Ainsworth translates,— " Jehovah maketh the hinds tremblingly to travel." The thunder of the East is far more terrific than that of England. The explosion is so sudden and so vast, that the earth literally trembles under its power: fierce animals rush into the covert, and birds fly affrighted to the shade. Then it is the people say, " Ah! this will cause the womb to tremble." " This thunder will make the pains to come." " I fear there will be a falling this day."

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10. — " The Lord sitteth upon the flood."

In the book called the *Koorma-Purāna*, is given a beautiful description of Vishnoo, as sitting on the waters of the sea. " Floating on the undulating waves of the cool ocean, and

* An English lady went on board an Arabian ship, which touched at Trincomalee, for the purpose of seeing the equipment of the vessel, and to make some little purchases. After she had been seated some time in the cabin, an Arabian female came and poured perfumed oil on her head.

reclining on the serpent Seasha, which has a thousand heads tinted with red, I enjoyed contemplative sleep. After which, by the warm rays of the morning sun I awoke, and conceived the idea of creating worlds. As thus I thought, joy and benignity arose in my mind, and I saw Brahma arise, seated on the lotus, like the ascending of ten millions of suns."

XXX. 5.—"For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning."

The Tamul method of expressing a moment is to move the hand once round the head, and give a snap of the finger. Thus they say of any thing which endures but a short time, "It is only as the snap of the fingers."

The people of the East have nearly all their festivities in the night; they say it is the sorrowful time, and therefore adopt this plan to make it pass more pleasantly away. To those who are in difficulties, or sorrow; to widows, orphans, and strangers, "night is the time to weep;" hence in passing through a village may be heard people crying aloud to their *departed* friends, or bitterly lamenting their own condition. They have, however, some very pleasing and philosophical sayings on the uncertainty of the sorrows and joys of life. In the book *Scanda-Purāna*, it is written, "The wise, when pleasure comes, do not greatly rejoice; and in sorrow they yield not to distress; for they judge that pleasure and pain are incident to life. The indigent become wealthy, and the wealthy indigent; and inferiors are exalted. Can wealth or poverty, pleasure or pain, be regarded as permanent to the soul? The phases of the moon remain not in one state; they diminish and increase: so your afflictions will one day terminate."

9.—"What profit is there in my blood, when I go down to the pit?"

"When I go down to the pit, what fruit will there be in my body?" "Ah! he has fallen into the pit," *i. e.* he is dead. Of those whose bodies have been burned, it is said, they are all *sāmbal*, i. e. all ashes. "Where is your father?"—"Alas! my lord, he is ashes."

XXXI. 3.—"Thou art my rock and my fortress."

"My lord, have you not always assisted me? As a mountain and a fortress have you been to me." When a man of rank dies, it is said, "that *konam* (bastion or fortress) has fallen."

8.—"And hast not shut me up into the hand of the enemy: thou hast set my foot in a large room."

Dr. Boothroyd translates this, "hast set my feet in a wider place." Many figures in the English language are unquestionably borrowed from the Scriptures, amongst which may be, "he is in his hands;" for he is in his power. When Zedekiah ordered Ebed-melech to draw Jeremiah out of the dungeon, he was directed to take thirty men *with him;* but the margin has it, "*in thine hand!*" In Eastern language, therefore, to be in the hands of a person, signifies to be in his possession or power. But David was not given into the hand of his enemy, and his feet were at liberty in a large place, so that he could walk whithersoever he pleased. In another verse, he says, "Thou hast enlarged me;" he was increased and at liberty: and again, in speaking of his enemies, and the misery he suffered, he says, "He brought me forth into a large place;" so that his feet were at liberty. The feet (as well as the hands) are sometimes taken for the *whole* man: thus, the Lord "will keep the feet of his saints," finds an illustration here. "Have I not had a protector through this journey?"—"Yes, the gods have kept my feet." "Well, have you heard from your son?"—"Yes; he has arrived in safety, and has written to me, saying, he will return next month, if the gods keep his feet." A man who

is embarrassed in his circumstances, says, "My feet are in shackles." "Who will refresh my feet?" "Who will give liberty to my feet?"

12.—"I am forgotten as a dead man out of mind: I am like a broken vessel."

"Yes," says the man who is reduced to poverty, "I am now a corpse to all my former friends." "What is a man without money A *naddukera-savvam*" *a walking corpse!* "I am now a broken *chatte*," a potsherd. "Truly, I am like the *tam-bat tam*," the drum with its head broken. "I am of no use; no one enjoys me."

XXXII. 7.—"Thou art my hiding place." (cxix. 114.)

We see in the case of David, and many others, that they often had to conceal themselves in caves, mountains, and desert places, from the pursuit of their enemies. In countries like these, where the police is imperfect, where population is so scattered, and where it is so easy to sustain life, it can be no wonder that offenders and injured men often conceal themselves for months and years from the vigilance of their pursuers. It is an every-day occurrence to hear of men thus hiding themselves. Has a person to account for his conduct, or to appear in a court of justice, he packs up his valuables, and makes a start into the jungle, or to some distant country. Perhaps he prowls about the skirts of a forest, and occasionally visits his family in the night. See him on his way, he walks so softly that the most delicate eared animal cannot detect him; he looks in every direction; puts his ears near the ground, and listens for any sound; again he proceeds, sometimes crawling, sometimes walking, till he has reached his hiding-place. But the natives themselves are famous for assisting each other to elude the search of their pursuers; and often, as did Jonathan and Ahimaaz, they conceal themselves in the well! Sometimes an offender will run to a man of rank who is at enmity with his foe, and say, "My lord;

you must be my hiding-place against that wicked man, who has committed so many crimes against you." "Ah! the good man, he was my hiding place."

XXXIV. 8.—"O taste and see that the Lord is good."

"I have *russe-pārtain*," i. e. *tasted* and seen the holy man. "The Modeliar is a good man, I have tasted of him many times." "Tamby, have you been to see the collector?"—"No, I am afraid of him."—"Fear not; I have tasted of him, and he is very sweet." "Do you pretend to know me?"—"Yes, I know you well; many times have I tasted of you, and have proved you to be all bitterness." A wife says of a good husband, "I have tasted him, and he is very sweet." Does a father chastise his child; he asks, "Do you now taste me? Am I sweet or sour? When you commit such things, I shall always be sour to you." Of a good and absent child, he says, "My son, my son! when will you return, that I may again taste your sweetness?"

XXXV. 5.—"Let them be as chaff before the wind."

"Begone! fellow; contend not with my brother or me: thou art as chaff before the wind!" "Not a word, or soon wilt thou be as cotton before the wind!"

21.—"They opened their mouth wide against me, and said, Aha! aha! our eye hath seen it." (Ezek. xxv. 3.)

Dr. Boothroyd. "They open wide their mouth against me, and say, Aha! aha! our eye seeth WHAT WE WISHED."

See that rude fellow who has triumphed over another; he distends his mouth to the utmost, then claps his hands, and bawls out, "*Agā! agā!* I have seen, I have seen." So provoking is this exclamation, that a man, though *vanquished*, will often commence another attack. An officer who has lost his situation is sure to have this salutation from those

he has injured. Has a man been foiled in argument, has he failed in some feat he promised to perform, has he in any way made himself ridiculous, the people open their mouths, and shout aloud, saying, "*Agā!* finished, finished, fallen, fallen." Then they laugh, and clap their hands, till the poor fellow gets out of their sight.

XXXVI. 8. — "Drink of the river of thy pleasures."

In the book *Scanda-Purāna*, it is said of one there were "rivers of delight flowing from his eyes."

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11. — "Let not the foot of pride come against me, and let not the hand of the wicked remove me."

Here we have another instance of the feet and hands being used for the whole man. Our Saviour said of the man: "The HAND of him that betrayeth me." Of a sick person to whom the physician will not administer any more medicine, it will be said *paregāri-kivuttān*, "The hand of the doctor has forsaken him." A servant is under the hand of his master. The foot of pride probably alludes to the custom of the conqueror trampling upon the vanquished: for in the next verse it is said, "The workers of iniquity are fallen: they are cast down, and shall not be able to rise."

XXXVII. 6. — "Bring forth thy righteousness as the light, and thy judgment as the noonday."

"Righteousness and the light are but one." "His righteousness is as the light." "Yes, he is indeed a wise judge, his decision is as the noonday." "What an erroneous judgment is this! my case was as powerful and clear as the sun in his zenith."

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35. — "I have seen the wicked in great power, and spreading himself like a green bay tree." The margin has, instead of green bay tree, "a tree that groweth in his own soil."

Ainsworth, "I have seen the wicked daunting terrible and spreading himself bare, as a green self-growing laurel."

A truly wicked man is compared to a tamarind tree, whose wood is exceedingly hard, and whose fruit is sour. "That *passāsu*, i.e. fiend, is like the *marutha-marram* (*Terminalia-Alate*). This tree resists the most powerful storms; it never loses its leaves, and is sacred to Vyravar, the prince of devils. I have seen some that would measure from thirty to forty feet in circumference. The tamarind tree at Port Pedro under which Baldeus * preached measures thirty feet.

XXXIX. 5. — "Thou hast made my days as an hand-breadth."

"What are the days of man? Only four fingers." "My son has gone, and has only had a life of four fingers." "You have had much pleasure?"—"Not so; it has only been the breadth of four fingers." "Is he a great land owner?"—"Yes, he has about the breadth of four fingers." "I am told the hatred betwixt those people is daily decreasing?"—"Yes; that which is left is about four fingers in breadth."

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11. — "Thou makest his beauty to consume away like a moth."

The moths of the East are very large and beautiful, but short lived. After a few showers these splendid insects may be seen fluttering in every breeze; but the dry weather and their numerous enemies soon consign them to the common lot. Thus the beauty of man consumes away like that of this gay rover, dressed in his robes of purple, and scarlet, and green.

XL. 6.—"Mine ears hast thou opened." (Job xxxvi. 15.)

Ainsworth, "Mine ears hast thou digged open." In Scrip-

* He who was a Dutch clergyman, and mentions his preaching there in 1663. Under the same tree I have often addressed large congregations.

ture phrase, the Lord is said to speak IN the ears of his people.

Those young heathen who are above ten years of age, and under twenty, have the *ubbatheasum* whispered *in* their ears, which is believed to have a very sacred effect.

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9. — "I have preached righteousness."

The Hindoo priests never preach to the people. The book *Scanda-Purāna* is read regularly through once a year, in their temples. One person reads aloud, and another explains.

XLI. 9.— "Which did eat of my bread, hath lifted up his heel against me." (See on Gen. iii. 15.)

"The man who has eaten my rice has now become a traitor; yes, he has cut my *kuthe-kāl*," i. e. heel.

XLII. 1. — "As the hart panteth after the water brooks."

In the East, where streams are not common, and where the deer are so often chased by their savage co-tenants of the forest and the glade, no wonder that they are often driven from their favourite haunts to the parched grounds. After this, their thirst becomes excessive, but they dare not return to the water, lest they should again meet the enemy. When the god Rāmar and his people went through the thirsty wilderness, it is written, "As the deer cried for the water, so did they." "In going through the desert yesterday, my thirst was so great, I cried out like the deer for water."

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7. — "Deep calleth unto deep at the noise of thy water-spouts."

A water-spout at sea is a splendid sight; in shape it resembles a funnel with the tube pointing to the water. In

1819, a large one burst near our ship, which caused considerable alarm to all on board. We were near to it before we were aware, and the captain ordered the guns to be loaded and discharged, to cause it to break. Happily for us it burst at some distance; but the *noise* the water made in rushing *from* the *water-spout*, and again in dashing *into the sea*, strongly reminded me of this expression, "Deep calleth unto deep at the noise of thy water-spouts."*

11.—"Who is the health of my countenance." Ainsworth, "the salvations of my face."

"Oh! Siva, are you not the salvation of my face?" says the prostrate devotee. "To whom shall I make known my distress? are not you the salvation of my face?" "Alas! alas! the salvation of my face has departed." "The blossoming on my face is now withered and gone," says the widow, lamenting over the corpse of her husband.

XLV. 8.—"All thy garments smell of myrrh, and aloes, and cassia."

The people of the East are extremely fond of perfumes, and they are so easily obtained, either from animals, gums, or vegetables, that all enjoy them. On festive occasions their garments have an extra dash, and so powerful is the scent from a numerous assemblage, that an Englishman can scarcely bear it. Thus, in mixing in crowds on their great religious festivals, I have often been most anxious to escape into the open place.

Some take great pleasure in keeping civet cats, as that animal supplies them with abundance of perfume. "Ah! Tamby, how fragrant are you! how sweet your garments!"

XLVI. 5.—"God shall help her, and that right early."

* The Hindoos believe the clouds take water from the sea, as is seen in the book *Raymayanum*. "*Samūtra-sāla-panan-panu, vatha, megam.*"

The Hebrew has instead of early, " when the morning appeareth."

Ainsworth, " God will help it at the looking forth of the morning."

A person in perplexity says, " Yes, I hope the *morning* will soon come; then will my friends help me." " When the daylight shall appear, many will be ready to assist me." " Ah! when will the morning come? How long has been this night of adversity!"

XLVIII. 6. — " Fear took hold —— as of a woman in travail."

" His pain not great? it was equal to that of a woman in travail." " Alas! alas! this is like the agony of the womb." " Nothing but the womb knows trouble like this."

LV. 6. — " Oh, that I had wings like a dove! for then would I fly away, and be at rest."

The Hindoos have a science called *Aagiya-Kannam*, which teaches the art of FLYING! and numbers in every age have tried to acquire it. There are, however, so many DIFFICULTIES! in the way, that few have succeeded.

When Magā Vishnoo went to fight with the demi-gods and giants, he mounted aloft on the wings of an eagle.

Those who wish to attain a blessing which is afar off, or who desire to escape from trouble, often exclaim, "Oh! that I had learned the *Aagiya-Kannam;* then should I gain the desire of my heart." " Could I but fly, these things would not be so."

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8. — " Hasten my escape from the windy storm and tempest."

All calamities and afflictions are spoken of as the desolating storm. " Ah! the monsoon; how fiercely does it blow!"

LVI. 8. — "Put thou my tears into thy bottle."

The lachrymatories used in Greece and Rome are, I believe, unknown to the Hindoos. A person in distress, as he weeps, says, "Ah! Lord, take care of these tears, let them not run in vain." "Alas! my husband, why beat me? my tears are known to God."

LVII. 8. — "Awake up, my glory: awake, psaltery and harp." (Jer. xlvii. 6. Zech. xiii. 7.)

Dr. Boothroyd has this, "Awake, my glory! awake, lyre and harp!"

The Orientals often speak to inanimate objects as if they had intelligence. Thus a strolling musician, before he begins to play in your presence, says, "Arise, arise, my harp, before this great king! play sweetly in his hearing, and well shalt thou be rewarded." A person who has sold an article says to it when being caried away, "Go, thou, go."

The Prophet says, "Awake, oh! sword." "When two heroes were preparing for a duel, one of them found a difficulty in drawing his sword from the scabbard; at which his antagonist asked, 'What! is thy sword afraid?'—'No,' replied the other, 'it is only hungry for thy blood.'"

LVIII. 3, 4. — "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent."

"Do you ask whence he had this disposition? I will tell you; it was from the womb." "Expect him not to change; he had it in the womb."

The figure of the wicked going astray so soon as they are born, seems to be taken from the disposition and power of a young serpent soon after its birth. The youngest serpent can convey poison to any thing it bites; and the suffering in all cases is great, though the bite is seldom fatal. Put a stick near the reptile, whose age does not

amount to many days, and he will immediately snap at it. The young of the tiger and alligator are equally fierce in their earliest habits.

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4. — "Like the deaf adder that stoppeth her ear."

Several of the serpent tribe are believed to be deaf, or very dull of hearing. Perhaps that which is called the *pud-deyan*, the beaver serpent, is more so than any other. I have several times been close upon them, but they did not offer to get out of the way. They lurk in the path, and the victim bitten by them will expire a few minutes after the bite.

"Talk not to him: he is as the deaf serpent, he will not hear." "Truly, I am a deaf serpent, and may soon bite you." "Young man, if you repeat the *ubbatheasum*, which the priest has whispered in your ear, your next birth will be that of a deaf serpent."

5, 6. — "Which will not hearken to the voice of charmers, charming never so wisely. Break their teeth, O God, in their mouth." Margin, "Be the charmer never so cunning." (Jer. viii. 17. Job iv. 10. Ps. iii. 7.)

The *kuravan*, or serpent charmer, may be found in every village, and some who have gained great fame actually live by the art. Occasionally they travel about the district, to exhibit their skill. In a basket they have several serpents, which they place on the ground. The kuravan then commences playing on his instrument, and to talk to the reptiles, at which they creep out, and begin to mantle about with their heads erect, and their hoods distended. After this, he puts his arm to them, which they affect to bite, and sometimes leave the marks of their teeth.

From close observation I am convinced that all these serpents thus exhibited have their poisonous FANGS extracted,

and the Psalmist seems to have had his eyes on that when he says, "Break their teeth." Living animals have been repeatedly offered to the man for his serpents to bite, but he would never allow it; because he knew no harm would ensue.

It is, however, granted, that some of these men may believe in the power of their charms, and there can be no doubt that serpents in their wild state are affected by the influence of music. One of these men once went to a friend of mine (in the civil service) with his serpents and charmed them before him. After some time the gentleman said, "I have a cobra-capella in a cage, can you charm him?"—"Oh! yes," said the charmer. The serpent was let out of the cage, and the man began his incantations and charms; the reptile fastened on his arm, and he was dead before the night.

The following is said to be a most potent charm for all poisonous serpents — *Suttellām, pande, keere, soolavea, karudan vārān, orou, vattami, kiddantha, pāmba, valliya, vuttakal, vāya;* which means, "Oh! serpent, thou who art coiled in the path, get out of my way; for around thee are the mongoos, the porcupine, and the kite in his circles is ready to take thee." The mongoos is in shape and size much like the English weasel. The porcupine is also a great enemy of the serpent.* The kite before he pounces on his prey flies round in circles, and then drops like a stone; he seizes the reptile with his talons just behind the head, carries it up in the air, and bills it in the head till it expire.

But there are also charmers for bears, tigers, elephants, and other fierce animals. A party having to go through forests or deserts, to a distant country, generally contrive to have some one amongst them possessed of that art. A

* The porcupine and the English hedgehog resemble each other in appearance and habits; but the former is much larger in size than the latter. In Tamul, the porcupine is called *Mulla-Pande,* i. e. thorny-*hog!* hedge*hog!* Professor Buckland has proved that the hedgehog also eats snakes!

servant of mine joined himself to a company who were going from Batticaloa to Colombo. There was a magician, who walked in front, who had acquired great fame as a charmer of serpents and other wild animals. After a few days they saw a large elephant, and the charmer said, "Fear not." But the animal continued to approach; and my servant thought it expedient to decamp and climb a tree. The others, also, began to retire; but the old man remained on the spot, repeating his charms. At last the elephant took him in his proboscis, and laid him gently on the ground; then lopped fl the charmer's head, arms, and legs, and crushed the lifeless body flat on the earth.

By the power of charms the magicians pretend to have influence over ghosts, beasts, fire, wind, and water.

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8. — "As a snail which melteth."

"I have heard that Venāsi is dying." — "Yes; his body will soon be like the deserted shell of a snail."

LIX. 9. — "God is my defence." The Hebrew has, "my high place."

In Eastern language high place signifies defence, refuge, consolation, safety.

LX. 4. — "Thou hast given a banner to them that feared thee."

Has a person gained a signal triumph over his enemy by the assistance of another, he then says of the latter, "He has given me a victorious *kuddi*," banner. "Yes," say the conquerors, "we have gained a victorious banner."

LXII. 3. —"Ye shall be —— as a bowing wall." Dr. Boothroyd, "like a tottering wall."

In consequence of heavy rains and floods, and unsound foundations, it is VERY common to see walls much out of perpendicular, and some of them so much so, that it might

be thought scarcely possible for them to stand. " Poor old Rāman is very ill, I hear." — " Yes, the wall is bowing." " Begone, thou low caste; thou art a *kutte-chivver*," i. e. a ruined wall. " By the oppression of the head man the people of that village are like a ruined wall."

LXIV. 3. — " Their arrows, even bitter words."

" The curses of that magician are like sharp arrows."

LXV. 1. — " Praise waiteth for thee, O God." Margin, " is silent."

Ainsworth, " Prayse silent wayteth for thee, O God." The people of the East are much given to meditation, and silent praise, and sometimes they may be seen for hours so completely absorbed, as to be insensible to all surrounding objects. " Oh! Swamy, have you not heard my silent praises?" Amongst the devotees are to be found the silent praises of Siva. " My lord, only grant me this favour, and you will HEAR even my SILENT praises."

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13. — " The valleys also are covered over with corn; they shout for joy, they also sing."

People in passing fields or gardens, after a fine rain, say, " Ah! how these fields and trees are laughing to-day." " Yes, you may well laugh; this is a fine time for you." " How nicely these flowers are laughing together."

LXVIII. 21. — " God shall wound the head of his enemies, and the hairy scalp of such a one."

This language, in the East, is equivalent to saying, " I will kill you." " The king will soon break the *uche* (the scalp) of that fellow." " Tamban's *uche* is broken, he died last week." " Under the scalp is the royal wind, which is the last to depart after death." " With those who are *buried*, it remains three days in its place: but when the body is *burned*, it immediately takes its departure, which is a great advantage."

25. — "The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels."

This, no doubt, is a description of a religious procession in the time of David. In the sacred and domestic processions of the Hindoos they observe the same order, and have the same class of people in attendance. See them taking their god to exhibit to the people, or to remove some calamity, he is put into his car or tabernacle, and the whole is placed on men's shoulders. As they move along, the men and women precede, and sing his praises; then follow the musicians, who play with all their might in honour of the god, and for the enjoyment of the people.

LXIX. 9. — "The zeal of thine house hath eaten me up."

He who is zealous in his religion or ardent in his attachments is said to be eaten up. "Old Muttoo has determined to leave his home for ever; he is to walk barefoot to the Ganges for the salvation of his soul: his zeal has eaten him up."

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14. — "Deliver me out of the mire."

"Ah! this *chearu*, this *chearu*, (this mud, this mud,") says the man who is in trouble, "who will pull me out?" "I am like the bullock, with his legs fast in the mud; the more I struggle, the faster I am."

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31. — "This shall please the Lord better than an ox, or bullock, that hath horns and hoofs."

Dr. Boothroyd, "For this will be more acceptable to Jehovah, than a full-horned and a full-hoofed steer."

Buffaloes which are offered in sacrifice must always be full grown, and must have their horns and hoofs of a particular size and shape. Those without horns are offered to devils. Thus, it is difficult and expensive to procure a

victim of the right kind. The writer of this psalm is supposed to have been a captive in Babylon, and consequently poor, and otherwise unable to bring an acceptable sacrifice to the Lord; but he rejoiced to know that he "heareth the poor, and despiseth not his prisoners;" and that, by praising "the name of God with a song," and by magnifying him with thanksgiving, would be more acceptable than the most *perfect* victim offered to him in sacrifice.

LXXI. 11. — "God hath forsaken him: persecute and take him."

When a respectable man, in the service of his sovereign, or superior, falls into disgrace; when rich men become poor, or servants lose the favour of their masters; then a horde of accusers, who did not before dare to show their faces, come forward with the most fearful stories of the wickedness of the fallen man. Formerly they were ever flattering and cringing at his feet; but now they are the most brutal and bold of his enemies.

LXXII. 9. — "His enemies shall lick the dust."

This is a very favourite way of threatening among the Hindoos. The half frantic man says to his foe, "Yes, thou shalt soon eat the earth;" which means, his mouth will soon be open to receive it, *as in death.* "Soon, soon wilt thou have *man*," i. e. earth, "in thy mouth." In time of great scarcity, it is said, "The people are now eating earth; the cruel, cruel king, did nothing but put earth in the mouths of his subjects."

LXXIV. 11. — "Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom."

The word which we translate bosom does not always, in Eastern language, mean the breast; but OFTEN the lap, or that part of the body where the long robe folds round the loins. Thus, in the folds of the garment, in front of the body, the

Orientals keep their little valuables, and there, when they are perfectly at ease, they place their hands. Sternhold and Hopkins, who translated from the original text, have the same idea:—

> "Why dost thou draw thy hand aback,
> And hide it in thy lap?"

To a king, whose enemies have invaded his territories, and are ravaging his kingdom, it will be said, should he not make any exertions to repel them, "Why does your majesty keep your hands in your *maddeyila* (bosom)? Take your sword, your heroism thence." When two men go to a magistrate to complain of each other, perhaps one says, "He has beaten me severely, my lord." Then the other replies, "It is true, I did strike him, but these wounds on my body show he did not keep his hands in his bosom." "Complain not to me, fellow, for want of food; do I not see you always with your hands in your bosom?" "He has been cursing me in the most fearful way, but I told him to put the imprecations in his own bosom."

"Thy right hand," which is the hand of honour. Hence, "the right hand of the Most High." The Hindoos have a right hand caste, and when they take a solemn oath they lift up that hand to heaven.

The whole of the right side of man is believed to be more honourable than the left, and all its members are said to be *larger!* and *stronger!* and, to give more dignity to it, they call it the *ānpackham*, i. e. the male side; whereas the other is called the female. This idea, also, is followed up in reference to their great deity, Siva; his right side is called male, and the other the female; which notion also applies to the Jupiter of western antiquity, as he was said to be male and also female.

LXXV. 5.—"Lift not up your horn on high." (lxxxix. 17. "In thy favour our horn shall be exalted.") (Jer. xlviii. 25. "The horn of Moab is cut off." Zech. i. 21.)

A man of lofty bearing is said to carry his HORN very

high. To him who is proudly interfering with the affairs of another it will be said, "Why show your *kombu* (HORN) here?" "What! are you a horn for me?" "See that fellow, what a fine horn he has; he will make the people run." "Truly, my lord, you have a great horn." "Chinnan has lost his money, ay, and his hornship too." "Alas! alas! I am like the deer, whose horns have fallen off."*

LXXVII. 2.—"In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not." The margin has, instead of sore, "*hand.*"

Ainsworth, "In the day of my distress I sought the Lord: my hand by night reached out and ceased not." Dr. Boothroyd, "In the day of my distress I seek Jehovah: by night, my hand, without ceasing, is stretched out unto him." Dr. A. Clarke says, "My hand was stretched out," *i. e.* in prayer. The Tamul translation, "My hands, in the night, were spread out, and ceased not."



"Ah!" says the sorrowful mother, over her afflicted child, "all night long were my hands spread out to the gods on thy behalf." In that position do they sometimes hold their hands for the night together. Some devotees do this with their right hand throughout the whole of their lives, till the arm becomes quite stiff.

* For an explanation of horn, see Bruce's Travels in Abyssinia, vol. iv. p. 411., where it is said, "One thing remarkable in this cavalcade, was the headdress of the governors of provinces. A large broad fillet was bound on their forehead, and tied behind the head. In the middle of this was a horn, or conical piece of silver, gilt, about four inches long. This is worn in reviews or parades after victory. This, I apprehend, like other of their usages, is taken from the Hebrews, and the several allusions made in Scripture to it arise from this practice, &c. The crooked manner in which they hold their neck when the ornament is on their forehead, for fear it should fall forward, perfectly shows the meaning of speaking with a stiff neck, when the horn is held on high or erect like the unicorn."

10.—"And I said, This is my infirmity: but I will remember the years of the right hand of the Most High."

Dr. Boothroyd: "Then I said, This is the time of my sorrow; but the right hand of the Most High can change it."

I have shown that superior honour is given to the RIGHT hand. It is that with which men fight: the "sword arm," consequently protection, or deliverance, comes from that. David was in great distress; but, he asks, has "God forgotten to be gracious?" To this his heart replied, No! and he determined to believe in the *right hand* of the Most High, which had often delivered and defended him in days past, and which could again change all his circumstances.

The *right hand* is that which dispenses gifts; no Hindoo would offer a present with his *left hand*. A miser is said to have two left hands! "Never, never shall I forget the right hand of that good man: he always relieved my wants." "Ah! the ungrateful wretch, how many years have I helped him! he has forgotten my right hand." "Yes, poor fellow, he has lost all his property; he cannot now use his right hand." "My children, my children," says the aged father, "how many years have I supported you? Surely you will never forget the right hand of your father."

LXXVIII. 2.—"I will open my mouth in a parable."

When a man finds a difficulty in making another understand him, he says, "Well, relate an *ugame*," a parable; or, "You shall hear a *palla-mulli*," an old saying.

64.—"Their widows made no lamentation."

When the cholera morbus swept off such multitudes, the cries from every house had a fearful effect on the passers-by; but, after some time, though the scourge remained, the people ceased to lament; asking, "Why should we mourn? the *Amma*," i. e. the goddess, "is at her play." Thus, instead of the shrieks and howls so common on such occasions, scarcely a sigh or a whisper was heard from the survivors.

66. — "He smote his enemies in the hinder part: he put them to a perpetual reproach."

Dr. Boothroyd, "And smote his enemies in the hinder parts, and he put them to perpetual disgrace."

Some commentators think this alludes "to the emerods inflicted on the Philistines;" but the figure is used in reference to those who are conquered, and who consequently show their backs when running away. "I will make that fellow show his back," means, "I will cause him to run from me." It is also considered exceedingly disgraceful to be beaten on that part.

LXXX. 4. — "How long wilt thou be angry?" Hebrew, "wilt thou smoke?"

Ainsworth, "Jehovah, God of hosts; how long wilt thou smoke against the prayer of thy people?"

Of an *angry* man, it is said, "He is continually *smoking*." "My friend, why do you smoke so to-day?" "This smoke drives me away; I cannot bear it." "How many days is this smoke to remain in my house?" "What care I for the smoke? it does not hurt me."

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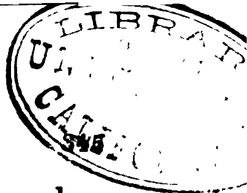
5. — "Thou feedest them with the bread of tears."

When a master or a father is angry, he says to his children or servants, "Yes, in future you shall have rice, and the water of your eyes to eat." "You shall have the water of your eyes n abundance to drink." "Alas! alas! I am ever drinking ears."

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13. — The boar out of the wood doth waste it."

Wild hogs are exceedingly numerous and destructive in the East: hence a fine garden will in one night be completely destroyed. The herd is generally led by old boars, that go along with great speed and fierceness. Should there be a fence, they will go round till they find a weak place, and then they all rush in. In travelling, sometimes a large patch of



grass may be seen completely torn up, which has been done by the wild hog for the sake of the roots. These animals are also very ferocious, as they will not hesitate to attack either man or beast when placed in circumstances of difficulty. One of them once ran at a friend of mine, when travelling in his palankeen; but the creature, not calculating well as to the speed of the coolies, only just struck the pole with his tusk; but the hole he left behind in the hard wood was nearly half an inch deep.

LXXXI. 10.—"Open thy mouth wide, and I will fill it."

"My friend, you tell me you are in great distress: take my advice: go to the king, and *open your mouth wide*."—"I went to the great man and opened my mouth, but he has not given me any thing." "I opened my mouth to him, and have gained all I wanted." "Why open your mouth there? it will be all in vain." Does a person not wish to be troubled, he says to the applicant, "Do not say Ah, ah! here;" which means, do not open your mouth, because that word *cannot* be pronounced without opening the mouth.

LXXXIII. 13.—"O my God, make them like a wheel; as the stubble before the wind."

The Septuagint has τροχον, from τροχος a wheel; and in Isa. xvii. 13. τροχοῦ is translated, like a rolling thing before the wind. Dr. A. Clarke thinks it refers to a wheel used for threshing; but it does not appear that any instrument of that kind was ever used for such a purpose in the East. Dr. Boothroyd and others say, "like whirling chaff."

The Tamul translation has, instead of wheel, *soolu-kātu*, i. e. whirlwind. This rendering is certainly worthy of being considered: "O, my God, make them like stubble before the whirlwind."

LXXXIV. 10.—"I had rather be a doorkeeper in

the house of my God, than to dwell in the tents of wickedness." The margin has, "I would choose rather to sit at the threshold."

Ainsworth, "I have chosen to *sit* at the threshold, in the house of my God." And Dr. Boothroyd, "*Abide*, or *sit*, at the threshold."

I believe the word doorkeeper does not convey the proper meaning of the words, "*to sit at the threshold;*" because the preference of the psalmist was evidently given to a very HUMBLE situation, whereas that of a doorkeeper, in Eastern estimation, is truly respectable and confidential. The gods are always represented as having doorkeepers, who were of great dignity and power, as they also fought against other deities. In the heathen temples there are images near the entrance, called *kăval-kāran*, i. e. guards or doorkeepers. Kings and great men also have officers, whose business it is to stand at the door, or gate, as keepers of the entrance. The most dignified native of Ceylon is the Maha Modeliar of the governor's gate, to whom all others must make obeisance. The word doorkeeper, therefore, does not convey the idea of humility, but of honour.

The marginal reading, however, "to sit at the threshold," at once strikes an Eastern mind as a situation of deep humility.

See the poor heathen devotee, he goes and sits near the threshold of his temple. Look at the beggar, he sits, or prostrates himself at the threshold of the door or gate, till he shall have gained his suit.

"I am in great trouble; I will go and lie down at the door of the temple." "Friend, you appear to be very ill."—"Yes!" "Then go, prostrate yourself at the threshold of the temple." "Muttoo, I can get you the situation of a Peon; will you accept of it?" "Excuse me, sir, I pray you; I had better lie at your threshold than do that." "Go, do that! it is far better for me to lie at the threshold as a common beggar."

I think, therefore, the psalmist refers to the attitude of a beggar, a suppliant at the threshold of the house of the

Lord, as being preferable to the splendid dwellings of the wicked.

LXXXV. 10. — "Righteousness and peace have kissed each other." (Ezek. iii. 13. "touched one another." Heb. "kissed.")

Dr. Boothroyd, "Righteousness and peace have embraced."

In the Hindoo book called Iraku-Vangesham, it is said, the "lotus flowers were kissing each other." When the branches of two separate trees meet, in consequence of strong winds, it is said "they kiss each other." When a young palmirah tree, which grows near the parent stock, begins to move (by the wind), the people say, "Ah! the mother is kissing the daughter."

A woman says of the ornaments round her neck, "Yes, these embrace my neck." Has a female put on the nose-ring, it is, said it is, kissing her. The idea, therefore, is truly oriental, and shows the intimate union of righteousness and peace.

LXXXVII. 2. — "The Lord loveth the gates of Zion, more than all the dwellings of Jacob."

"Truly I love the *gates* of Chinna Amma more than the gates of Pun-Amma." "No, no; he does not love the gates of that woman; he will never marry her." "He is angry with my gates; he will not pass them." "Love his gates! ay, for a good reason; he gets plenty of help from them."

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7. — "All my springs are in thee."

A man of great charities is said to have many springs: "His heart is like the springs of a well." "Where are my springs, my lord; are they not in you?"

Tears also are spoken of as coming from springs in the body: thus the mother of Rāmar said to him, in consequence of great sorrow, "The waters of my eyes have dried up the springs of affection."

LXXXIX. 1.—"To all generations." The margin has, "generation and generation."

This emphatic repetition is exceedingly natural to the languages of the East. The ancients seemed to have an idea that all important commands or declarations should be repeated, in order to prevent misapprehension or forgetfulness.

14.—"Justice and judgment are the habitation of thy throne."

Dr. Boothroyd, "Are the basis of thy throne." The Hebrew, "the establishment of thy throne."

"What was the foundation of his throne?" "Justice! Truly righteousness is the *atte-vāram*, foundation or basis, of all his ways."

XC. 9.—"We spend our years as a tale that is told."

"This year has been to me as a fabulous story: like the repetition of a dream, my days pass away. The beginning of life is as the dew-drop upon the tender herb: in ten moons it assumes its shape, and is brought forth; it lies down, crawls, prattles, walks, and becomes acquainted with science. At sixteen he is a man; goes forth in the pride of his youth, gets a wife, and becomes the father of children. The husk of his rice he refuses to part with, and his wish is to enjoy all. He thinks, by living cheaply, by refusing to support charities, or to dispense favours, he is of all men the most happy. He is regardless of the writing on his forehead (fate), and is like the lamp which shineth, and ceaseth to shine; pour in oil, and there will be light; take it away, and there will be darkness. In old age come the rheumatics, the jaundice, and an enlarged belly; the eyes are filled with rheums, and the phlegm comes forth. His body becomes dry, his back bends, his wife and children abhor him, and in visions he sees the deathly car and horse. The place of burning says, 'Come, come;' and his family say, 'Go, go.' His strength is gone,

his speech falters, his eyeballs roll, and his living soul is taken away. The people then talk of his good and evil deeds, and ask, 'Is this life?' The funeral rites follow; the music sounds forth, and the DYING carry the DEAD to its place of burning." Thus sang the devoted *Aruna-Kiriyār*.

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14. — "O satisfy us early with thy mercy."

Ainsworth, "Satisfie us in the morning with thy mercie." Afflictions and sorrows are spoken of as the "night of life;" and the deliverance from them, as the "morning of joy." "Yes, the night has been long and gloomy, but the morning has at last come." "Ah! morning, morning, when wilt thou come?"

XCI. 1. — "Shall abide under the shadow of the Almighty." Isa. xxx. 2. Judg. ix. 15. Ps. xvii. 8. xxxvi. 7. lxiii. 7. Cant. ii. 3. Isa. xlix. 2. Lam. iv. 20. Ezek. xvii. 23.

To say a person is under the SHADOW of a great man, means he is under his PROTECTION. "Oh, my lord, all the people are against me; they are pursuing me as the tiger: let me come under your *unnel*," i. e. SHADOW. "Ay, ay, the fellow is safe enough, now he has crept under the SHADOW of the king." "Begone, miscreant, thou shalt not creep under my shadow." "Many years have I been under the shadow of my father; how shall I now leave it?" "Gone, for ever gone, is the shadow of my days!" says the lamenting widow.

5, 6. — "Thou shalt not be afraid —— for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."

The Septuagint has, instead of destruction that wasteth at noonday, δαιμονίου μεσημβρινοῦ, "the noonday devil." And Theocritus and Lucan, as quoted by Dr. A. Clarke, also allude to the demons who were destructive at the meridians of *day or night*.

The Hindoos believe in the same thing.

When the cholera rages, no one will go out whilst the sun is at its zenith, because it is believed that the demon of the pestilence is then actively engaged. "The hot exhalations of noonday are the chariots of the fiends." The demons of darkness are said to have the most power at midnight.

XCII. 10.—"I shall be anointed with fresh oil."

Montanus has, instead of FRESH oil, given the literal meaning of the original *virido oleo*, with GREEN oil. Ainsworth also says, "fresh or green oile." Calmet, "As the plants imparted somewhat of their colour, as well as of their fragrance, hence the expression GREEN oil." Harmer, "I shall be anointed with GREEN oil." Some of these writers think the term GREEN, as it is in the original, means "precious fragrant oil;" others, literally green in COLOUR; and others, FRESH or NEWLY made oil. But I think it will appear to mean COLD DRAWN oil, that which has been expressed or squeezed from the nut or fruit *without the process of boiling*. The Orientals prefer this kind for anointing themselves to all others; it is considered the most precious, the most pure and efficacious. Nearly all their medicinal oils are thus extracted; and because they cannot gain so much by this method as by the boiling process, oils so drawn are very dear. Hence their name for the article also thus prepared is *patche*, i. e. GREEN oil! But this term in eastern phraseology is applied to other things which are *unboiled or raw:* thus unboiled water is called, *patche*, green water: *patche-pāl*, also, green milk, means that which has not been boiled, and the butter made from it is called green butter; and uncooked meat, or yams, go by the same name.

I think, therefore, the Psalmist alludes to that valuable article which is called GREEN oil, on account of its being expressed from the nut, or fruit, without the process of boiling.

12.—"The righteous shall flourish like the palm tree."

"The wicked spring as the grass, but good men endure like the palm tree, and bear much fruit." "A grateful man is like the palmirah tree; for small attentions he gives much fruit."

14.—"In old age they shall be fat and flourishing." The Hebrew, instead of flourishing, has "GREEN!"

Ainsworth, "shall be fat and green."

Of a very old man who has retained his strength, the Hindoos say, "he is a GREEN veteran." "See that *patche-killaven* (green old man), how strong he is." "My friend, if you act in this way, you will never be a green old man."

A man who has been long noted for roguery is called a *pache kallan*, a green rogue; and a well known utterer of falsehoods, a green liar.

"Ah! my lord!" says the relieved mendicant, "in your old age you will be fat and flourishing; or, "You will be a green old man."

CII. 3.—"For my days are consumed like smoke, and my bones are burned as an hearth."

A person believing himself to be near death, says in the bitterness of his soul, "Alas, my days have passed away like smoke: my bones are as a firebrand."

11.—"My days are like a shadow that declineth; and I am withered like grass."

"My days are like the declining shadow," says the old man: "my shadow is fast declining:" *siyanthu, siyanthu*, declining, declining.

"I am withered." Indran, the king of heaven, said of himself and others, they were *withered* by the mandates of Sooran. "Alas! his face and heart are withered." "My heart is withered, I cannot eat my food." "Sorrow, not age, has withered my face." Alas! how soon this blossom has withered."

CV. 26. — "Moses his servant."

Calmet says the word *servant*, among the Hebrews "generally signifies a slave:" and Dr. A. Clarke says (on Rom. i. 1. "Paul a servant of Jesus Christ:") the word δουλος, which we translate servant, properly means a slave, one who is the entire property of his master, and is used here by the Apostle with great propriety.

In Eastern language, the word used as expressive of the relationship of men to their deities is slave. "I am the *adumi*," i.e. SLAVE, "of the supreme Siva." "I am the devoted slave of Vishnoo." Hindoo saints are always called the *slaves* of the gods. The term servant is applied to one who is at liberty to dispose of himself, in serving different masters: but not so a slave, he is the property of his owner; from him he receives protection and support, and he is not at liberty to serve another master: hence it is that the native Christians, in praying to the true God, and our Saviour Jesus Christ, always speak of themselves as slaves; they are not their own, but "bought with a price."

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30. — "Their land brought forth frogs in abundance."

It is not difficult for an Englishman in an Eastern wet monsoon, to form a tolerable idea of that plague of Egypt, in which the frogs were in the "houses, bed chambers, beds, and kneading troughs," of the Egyptians. In the season alluded to, myriads of them send forth their constant croak in every direction, and a man not possessed of over much patience, becomes as petulant as was the licentious god, and is ready to exclaim,

"Croak, croak, indeed I shall choke
If you pester and bore my ears any more
With your croak, croak, croak."

A new-comer, on seeing them leap about the rooms, becomes disgusted, and forthwith begins an attack upon them, but the next evening will bring a return of his active visiters. It may appear almost incredible, but in one evening we killed

upwards of forty of these guests in the Jaffna Mission house. They had principally concealed themselves in a small tunnel connected with the bathing room, and their noise had become almost insupportable.

I have been amused when a man has been making a speech which has not given pleasure to his audience, to hear another person ask, "What has that fellow been croaking about, like a frog of the wet monsoon?" The natives also do us the honour of saying, that our singing, in parts, is very much like the notes of the large and small frogs. The bass singers say they resemble the croak of the bull frogs, and the other parts the notes of the smaller fry.*

CIX. 9, 10.—"Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg."

Listen to two married men who are quarelling, you will hear the one accost the other, "Thy family will soon come to destruction." "And what will become of thine?" rejoins the other: "I will tell thee; thy wife will soon take off her *thāli*," which means she will be a widow, as the *thāli* is the marriage jewel, which must be taken off on the death of a husband. "Yes, thy children will soon be beggars; I shall see them at *my door*."

CX. 1.—"Sit thou at my right hand."

The host always places a distinguished guest on his right hand, because that side is considered more honourable than the other. Hence the rank known by the name of *valangkiyar*,

* In No. 62. of the Quarterly Review is a striking description of Lisbon, and, amongst other delights, the Reviewer says there may be heard the "Aristophanic chorus which has provoked many a splenetic Englishman."

Βρεκεκεκὲξ, κοὰξ, κοαξ,
Βρεκεκεκεξ, κοὰξ, κοαξ.

But to hear it in full perfection he must go to the East.

right hand caste, is very superior to the *idungkiyar*, or left hand caste.

CXII. 10. — "He shall gnash with his teeth."

An enraged man snaps his teeth together, as if about to bite the object of his anger. Thus, in the book *Rāmyanum*, the giant *Rāvanan* is described as in his fury gnashing together his "thirty-two teeth!" "Look at the beast, how he gnashes his teeth." "Go near that fellow;" —"Not I, indeed, he will only gnash his teeth."

CXIII. 9. — "He maketh the barren woman to keep house, and to be a joyful mother of children."

Should a married woman, who has long been considered steril, become a mother, her joy, and that of her husband and friends, is most extravagant. "They called her *Malady*," *i. e.* barren, "but she has given us some good fruit." "My neighbours pointed at me, and said, *Malady:* but what will they say now?" A man who manifests great delight, is said to be like the barren woman who has borne a child. Of any thing which is exceedingly valuable, it is said, "This is as precious as the son of the barren woman," *i. e.* of her who had long been reputed barren.

CXIX. 82. — "Mine eyes fail for thy word."

Has a mother promised to visit her son or daughter, and should she not be able to go, the son or daughter will say, "Alas! my mother promised to come to me; how long have I been looking for her? but a speck has grown on my eye." "I cannot see, my eyes have failed me;" *i. e.* by looking so intensely for her coming.

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83. — "I am become like a bottle in the smoke."

Bottles are made of the skins of goats, sheep, and other animals; and there are several articles preserved in them, in the same way as the English keep hogs' lard in bladders.

Some kinds of medicinal oil, assafœtida, honey, a kind of treacle, and other drugs, are kept for a great length of time, by hanging the bottles in the smoke, which soon causes them to become black and shrivelled. The Psalmist was ready to faint for the salvation of the Lord: his eyes had failed in looking for His blessing, and anxiety had made him like unto a skin bottle, shrivelled and blackened in the smoke.

103.—" How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!"

An affectionate wife often says, " My husband, your words are sweeter to me than honey; yes, they are sweeter than the sugar cane." " Alas! my husband is gone," says the widow; " how sweet were his words! honey dropped from his mouth: his words were ambrosia."

136.—" Rivers of water run down mine eyes."

This figure occurs in the poem called *Veerale-vudu-toothe.* " Rivers of tears run down the face of that mother bereft of her children," is a saying in common use. " The water of her eyes runs like a river."

CXXI. 6.—" The sun shall not smite thee by day, nor the moon by night."

A meridian summer's sun in England gives but a faint idea of the power of this luminary in the East: and yet, even in this temperate climate, who has not been inconvenienced when exposed to his rays? But how much greater is his effect in India! Sometimes " a stroke of the sun" smites man and beast with *instant* death.

The moon has also a pernicious effect upon those who sleep in its beams: and fish, having been exposed to them for one night, becomes most injurious to those who eat it: hence our English seamen, when sailing in tropical climes,

always take care to place their fish out of "the sight of the moon."*

CXXII. 2.—"Our feet shall stand within thy gates, O Jerusalem."

I think, so far as the SENSE is concerned, it does not matter whether this be read in the past, present, or future tense; for, in my opinion, the arguments on that subject are of little importance. I believe it to be a declaration of affection for Jerusalem, in which the feet, as the instruments of going to the holy place, were in Eastern style naturally associated. The devout Hindoo, when absent from the sacred city of Sedambarum, often exclaims, "Ah! Sedambarum, my feet are ever walking in thee." "Ah! *Siva-Stalham*, are not my feet in thee?" A man who has long been absent from his favourite temple, says on his return, "My feet once more tread this holy place."

CXXIII. 2.—"Servants look unto the hand of their masters."

The HAND is looked at as the member by which a superior gives protection or dispenses favours; and if this Psalm be, as some suppose, a complaint of the captives in Babylon, it may refer to the HAND as the instrument of deliverance.

* Tyerman and Bennet also mention, that fish, when exposed to the light of the moon, acquires such a deleterious quality as to render it unfit for food. The moon is also believed to have great *astrological* influence over the affairs of men; and it is worthy of being known, that there is a striking resemblance in the notions of the Hindoos, and Greeks, and Romans. Virgil says, in the Georgics, lib. i. 276—281., "The moon, too, hath allotted days auspicious to works; some in one order, some in another; shun the FIFTH! on this pale Pluto and the Furies were born. Then, at a hideous birth, the earth brought forth Cœus, Japetus, and stern Typhœus, and all the giant brothers who conspired to scale the skies."

On the FIFTH! day of the moon, the Hindoos say, was born the *Panja-me-Pea*, i. e. the FIFTH devil; he has a most malignant nature, and takes great pleasure in the sufferings of men. Should a person die on the FIFTH day of the moon, his spirit is believed to remain in the house for six months; and, therefore, when the relations see a person near death on that such a day, they remove him to a distant place to expire.

A man in trouble says, "I will look at the hand of my friend." "I looked at the hand of my mistress, and have been comforted." A father, on returning from a journey, says, "My children will look to my hands," *i. e.* for a present. Of a troublesome person it is said, "He is always looking at my hands." A slave of a cruel master says to his god, "Ah! Swamy, why am I appointed to look at his hands?"

CXXIV. 7. — "Our soul is escaped as a bird out of the snare."

A man who has narrowly escaped danger says, "My life is like that of the bird which has escaped from the snare." The life of man is often compared to that of a bird. Thus, of him whose spirit has departed, it is said, "Ah! the bird has left its nest; it has gone away." "As the unhatched bird must first burst from the shell before it can fly, so must this soul burst from its body."

CXXVI. 2.— "Our mouth filled with laughter, and our tongue with singing."

"See that happy man; his mouth is always full of laughing, his tongue is always singing; he is ever showing his teeth."

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5. — They that sow in tears shall reap in joy."

These figures are taken from agricultural pursuits; the seed, being well watered, will produce a plenteous harvest. The Jews in their captivity had been sowing good seed, had watered it with their tears, and the time was now come for them to reap with joy, and to return with their sheaves rejoicing.

It is proverbial to say to a boy who weeps because he must go to school, or because he cannot easily acquire his lesson, "My child, the plants of science require the water of the eyes." "If you sow with tears, the profit will appear in your own hands."

CXXVII. 4, 5.—"As arrows are in the hand of a mighty man, so are the children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate." The margin has, instead of *speak*, "*subdue* the enemies in the gate."

In ancient books, and also amongst the learned (in common conversation), sons are spoken of as the arrows of their fathers. To have a numerous male progeny is considered a great advantage; and people are afraid of offending such a family, lest the arrows should be sent at them. "What a fine fellow is the son of Kandan! he is like an arrow in the hand of a hero."

CXXVIII. 3.—"Thy wife shall be as a fruitful vine by the sides of thine house."

The people are exceedingly fond of having their houses covered with different kinds of vines; hence may be seen various creepers thus trained bearing an abundance of fruit. Many interesting figures, therefore, are taken from plants which are thus SUSTAINED.

A priest, in blessing a married couple, often says, "Ah! may you be like the trees *Cama-Valley* and *Cat-Pagga-Tharu!*" These are said to grow in the celestial world, and are joined together: the *Cama-Valley*, being parasitical, cannot live without the other.

CXXIX. 3.—"The plowers plowed upon my back."

"The enemies of Israel cut their backs, as the plowers cut the soil." Dr. Boothroyd. When a man is in much trouble through oppressors, he says, "How they plough me and turn me up! All are now ploughing me. Begone! have you not already turned me up?" "Alas! alas! my enemies, nay, my children, are now ploughing me."

6.—"Let them be as the grass —— which withereth."

"Ah! that wretched family shall soon be as withered

grass." "Go, vile one, for soon wilt thou be as parched grass."

CXXXII. 9.—Let thy priests be clothed with righteousness."

"See that excellent man; he wears the garments of justice and charity."

17.—"Make the horn——to bud."

"Yes, that man will flourish; already his horn has begun to appear—it is growing."

CXXXVII. 5.—"If I forget thee, O Jerusalem, let my right hand forget her cunning."

In the Hindoo book, *Scanda-Purāna*, it is written, "Singā-Muggam, on seeing that, his heart throbbed, the tears flowed, and his hands and feet forgot their cunning."

"Yes; if I lose thee, if I forget thee, it will be like the losing, like the forgetting of these eyes and arms."

CXXXVIII. 6.—"The proud he knoweth afar off." (Ps. cxxxix. 2.)

This is truly Oriental: "*Nān avari veggu tooratila arrika-rain*, i. e. I know him afar off. Let him be at a great distance; allow him to conduct his plans with the greatest secrecy; yet, I compass his path, I am close to him. You pretend to describe the fellow to me: I know him well; there is no need to go near to him, for I can recognise him at the greatest distance. See how he carries his head; look at his gait; who can mistake his proud bearing?" "How does your brother conduct himself?"—"I cannot tell, for he knows me afar off."

CXL. 3.—They have sharpened their tongues like a serpent."

This is an exact description of the way in which a serpent darts out his tongue before he inflicts the wound. See him;

his head is erect, and his piercing eye is wildly and fiercely fixed on the object; the tongue rapidly appears and disappears, as if by that process it would be sharpened for the contest. Thus were the enemies of David making sharp their tongues for his destruction.

CXLI. 5.—"Let the righteous smite me, it shall be a kindness: and let him reprove me, it shall be an excellent oil, which shall not break my head."

Certain oils are said to have a most salutary effect on the head; hence in fevers, or any other complaints which affect the head, the medical men always recommend oil. I have known people who were deranged, cured in a very short time by nothing more than the application of a peculiar kind of oil to the head. There are, however, other kinds which are believed (when thus applied) to produce delirium. Thus the reproofs of the righteous were compared to excellent oil, which produced a most salutary effect on the head. So common is this practice of anointing the head, that all who can afford it do it every week.

But, strange as it may appear, the crown of the head is the place selected for chastisement. Thus owners of slaves, or husbands, or schoolmasters, beat the heads of the offenders with their knuckles. Should an urchin come late to school, or forget his lesson, the pedagogue says to some of the other boys, "Go, beat his head." "Begone, fellow! or I will beat thy head." Should a man be thus chastised by an *inferior*, he quotes the old proverb—"If my head is to be beaten, let it be done with the fingers that have rings on;" meaning a man of rank. "Yes, yes; let a holy man smite my head: and what of that? 't is an excellent oil." "My master has been beating my head, but it has been good oil for me."

6.—"When their judges are overthrown in stony places."

Ainsworth, "Their judges are thrown down by the rock

sides." In 2 Chronicles xxv. 12. it is recorded that the children of Judah took ten thousand captives, "and brought them unto the top of the rock, and cast them down from the top of the rock, that they were all broken in pieces."

It was a custom in all parts of the East thus to despatch criminals, by casting them down a precipice: the Tarpeian rock affords a similar instance.

But who were these judges? probably those of the "men that work iniquity," as mentioned in the 4th verse. In the 5th verse he speaks of the salutary nature of the reproofs of the RIGHTEOUS, but in the 7th he seems to refer to the cruel results of having UNRIGHTEOUS judges; for in consequence of their SMITINGS, he says, "Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood;" *i. e.* their bones were like the fragments and chips scattered on the earth, left by the hewers of wood. Therefore these judges were to be "overthrown in stony places."

CXLII. 7.—"Bring my soul out of prison."

These people speak of afflictions, difficulties, and sorrows, as so many prisons. "*Iyo intha marryil eppo vuttu pome?*" i. e. "Alas! when will this imprisonment go?" exclaims the man in his difficulties.

CXLIV. 12.—"That our sons may be as plants—— our daughters may be as corner stones polished after the similitude of a palace."

Of a man who has a hopeful and beautiful family, it is said, "His sons are like shoots (springing up from the parent stock), and his daughters are like carved work and precious stones."

CXLVIII. 9, 10. 13.—"Mountains, and all hills, fruitful trees, and all cedars: Beasts, and all cattle; creeping things, and flying fowl:——praise the name of the Lord."

Those who are unacquainted with Oriental literature sometimes affect to smile at the addresses which are made in Scripture to animate and inanimate nature. "How ridiculous," say they, "to talk about the mountains skipping like rams, and the little hills like lambs!" but they know not that this is according to the figurative and luxuriant genius of the people of the East. The proprietor of lands, forests, orchards, and gardens, often exclaims, when walking amongst them in time of drought, "Ah! trees, plants, and flowers, tanks and cattle, birds and fish, and all living creatures, sing praises to the gods, and rain shall be given to you."

CL. 3, 4, 5.—"Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals."

Instruments of music were used in the worship of the Most High God: and the Hindoos, in singing praises, and performing religious ceremonies to their deities, always have the same accompaniments. Thus the trumpet and the "high sounding cymbals," the timbrels (which correspond partly with the tambourine), the harp, כנור *kinnor* (also called *kinnora* in Tamul!) is a stringed instrument, played with the fingers: and may be heard in all their temples at the time of service. The devotee engaged in making offerings often exclaims, "Praise him, O ye musicians! praise him; praise the Swamy:" and great is their enthusiasm; their eyes, their heads, their tongues, their hands, their legs, are all engaged.

At a marriage, or when a great man gives a feast, the guests go to the players on instruments, and say, "Praise the noble host, praise the bride and the groom; praise aloud, O cymbals! give forth the voice, ye trumpets; strike up the harp and the timbrel; praise him in the song; serve him, serve him."

PROVERBS.

Chap. I. verse 6.—"To understand a proverb and the interpretation."

The people of the East look upon the acquirements of antiquity as being every way superior to those of modern times: thus their noblest works of art and their sciences are indebted to antiquity for their invention and perfection. Instead, therefore, of their minds being enlightened and excited by the splendid productions of modern genius, they are ever reverting to the wisdom of their forefathers, and sighing over the loss of many of their occult sciences. We, on the other hand, by contemplating the imposing achievements of the present age, are in danger of looking with contempt on antiquity, and of pursuing with thoughtless avidity the novelties and speculations of modern inventions.

Solomon could repeat "three thousand proverbs, and his songs were a thousand and five;" and many of the philosophers of the present age in the East have scarcely any other wisdom. Listen to two men engaged in argument: should he who is on the point of being foiled, quote an apposite proverb against his antagonist, an advantage is considered as having been gained, which scarcely any thing can counteract. See a man who is pondering over some difficulty: his reason cannot decide as to the course he ought to pursue, when, perhaps, some one repeats a *palla-mulle*, i. e. an old saying: the whole of his doubts are at once removed, and he starts with vigour in the prescribed course.

"Young man, talk not to me with INFANT wisdom, what are the sayings of the ancients! you ought to obey your parents. Listen! 'The father and the mother are the first

deities a child has to acknowledge. Is it not said, 'Children who obey willingly are as ambrosia to the gods?'" "Were you my friend, you would not act thus; because, as the proverb says, 'True friends have but one soul in two bodies.'"* "I am told you have been trying to ruin me; 'but will the moon be injured by the barking of a dog?'" "You have become proud, and conduct yourself like the upstart who must 'carry his silk umbrella to keep off the sun! at midnight!'" "You talk about your hopes of some coming good: what say the ancients? 'EXPECTATION is the mid-day dream of life.'" "Cease to be indolent, for, as our fathers said, 'Idleness is the rust of the mind.'" "That you have been guilty of many crimes I cannot doubt, as the proverb says, 'Will there be smoke without fire?'† Your wife has, I fear, led you astray, but she will be your ruin: what said the men of antiquity? 'As is the affection of a file for the iron, of a parasitical plant for the tree which supports it; so is the affection of a violent woman for her husband: she is like *Yama* (the deity of death), who eats and destroys without appearing to do so.'"

With these specimens, the English reader may form a tolerable idea of the importance which is attached to proverbs.

III. 8.—"Shall be health to thy navel."

The navel of an infant is often very clumsily managed in the East: hence it is no uncommon thing to see that part greatly enlarged, and diseased. The fear of the Lord, therefore, would be as medicine and health to the navel, causing it to grow and prosper. Strange as it may appear, the navel is often spoken of as a criterion of prosperity; and Solomon appears to have had the same idea, for he mentions this health of the navel as being the result of trusting in the Lord, and of acknowledging Him in all our ways. He says in the next

* Diogenes Laertius relates that Aristotle once made a similar observation.

† This proverb is common in several other languages.

verse, "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." And this reference to the navel, as being connected with earthly prosperity, is common at this day. Has a person arisen from poverty to affluence, it is said, "His navel has grown much larger." Should he insult the man from whom he has derived his prosperity, the latter will ask, "Who made your navel to grow?"

IV. 13. — "Take fast hold of instruction; let her not go: keep her; for she is thy life."

It is said of the fixed will or purpose of those who take fast hold of learning or any other thing, "Ah! they are like the hand of the monkey in the shell of the cocoa-nut; it will not let go the rice."

"On the banks of a broad river there was once a very large herd of monkeys, which greatly injured the fields and gardens of the inhabitants. Several consultations were held as to the best way of getting rid of those troublesome marauders: to take their lives was altogether contrary to the religious prejudices of the people; and to take them in traps was almost impossible, as the monkeys never approached any place without well examining the ground. At last it was determined to procure a sufficient number of cocoa-nuts; to make in each a small hole, and fill them with rice. These were strewed on the ground, and the people retired to watch the success of their plan. The offenders soon went to the place, and seeing the rice (their favourite food) in the nuts, they began to eat the few grains scattered about on the ground: but these only exciting their appetite, they each thrust a HAND through the small hole into the nut, which was soon clasped full of rice. The HAND now became so enlarged that it could not be withdrawn without losing its booty: to leave such a dainty was more than the monkey could consent to: the people therefore came forward, and

soon seized their foes, as the cocoa-nut attached to the hand prevented them from getting quickly out of the way. They were, therefore, all made prisoners, and ferried across the river, and left to seek their food in the wilderness." "Take fast hold of instruction; let her not go; keep her; for she is thy life."

V. 19.—"Let her be as the loving hind."

The hind is celebrated for affection to her mate; hence a man, in speaking of his wife, often calls her by that name. "My hind, my hind! where is my hind?" "Alas! my hind has fallen; the arrow has pierced her life."

VI. 5.—"Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler."

Does a man complain of his numerous enemies, it will be said, "Leap away, friend, as the deer from the snare." "Fly off, fly off, as the bird from the fowler." "Go slily to the place; and then, should you see the snare, fly away like a bird."

13.—"He speaketh with his feet, he teacheth with his fingers."

It should be remembered, that when people are in their houses, they do not wear sandals; consequently their feet and toes are exposed. When guests wish to speak with each other, so as not to be observed by the host, they convey their meaning by the feet and toes. Does a person wish to leave a room in company with another, he lifts up one of his feet; and should the other refuse, he also lifts up a foot, and then suddenly puts it down on the ground.

"He teacheth with his fingers." When merchants wish to make a bargain in the presence of others, without making known their terms, they sit on the ground, have a piece of cloth thrown over the lap, and then put each a hand under, and thus speak with the fingers! When the Brahmins convey

religious mysteries to their disciples, they teach with their fingers, having the hands concealed in the folds of their robes.

27.—" Can a man take fire in his bosom?"

When an individual denies a crime of which he has been accused, it will be asked, " Will you put fire in your bosom?" " I am innocent, I am innocent; in proof of which I will put fire in my bosom." Does a man boast he will do that which is imposible, another will say, " He is going to put fire in his bosom without being burned."

VII. 10.—" The attire of an harlot."

Females of that class are generally dressed in scarlet! have their robes wound tightly round their bodies; their eyelids and finger nails are painted or stained; and they wear numerous ornaments. (2 Kings ix. 30.) See on Isa. iii. 16. and following verses.

X. 11.—" The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked."

" The language of a holy man is like a well with good springs: thousands may be refreshed there." " The words of a bad man are like the springs of the sea; though very strong they are not sweet."

" Violence covereth the mouth of the wicked." To cover the mouth is the sign of sorrow: thus, they who act violently will sooner or later reap the fruits thereof. They will have to cover their mouth in token of sorrow for the past, and in anticipation of the future.

XI. 22.—" As a jewel of gold in a swine's snout, so is a fair woman which is without discretion."

Nearly all the females of the East wear a jewel of gold in their nostrils, or in the septum of the nose; and some of them are exceedingly beautiful, and of great value. The Oriental lady looks with as much pleasure on the gem which ADORNS

her nose, as any of her sex in England do upon those which deck their ears. But as is that splendid jewel in the snout of a swine, so is beauty in a woman without discretion. She may have the ornament, her mien may be graceful, and her person attractive; but without the matchless jewel of virtue, she is like the swine with a gem in his nose, wallowing in the mire. "The most beautiful ornament of a woman is virtue," Tamul proverb.

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29. — "Shall inherit the wind."

This form of expression is still used in India. "I understand Kandan will give a large dowry with his daughter; she will, therefore, be a good bargain for your son." — "You are correct, my friend; she is to inherit the wind." "I once had extensive lands for my portion; but now I inherit the wind." "I know you would like to have hold of my property; but you may take the wind."

XIV. 13. — "In laughter the heart is sorrowful."

Few people are such adepts at disguising their feelings as those of this country, for they can laugh or weep as circumstances require.

Joab, no doubt, looked very pleasantly when he went to Amasa to kiss him, but his hand was ready to smite the unsuspecting victim to the ground. When they fawn and laugh, their hearts are often most fertile in plots against you.

XVI. 15. — "In the light of the king's countenance is life; and his favour is as a cloud of the latter rain."

Poets often speak of the generosity of the great as the clouds full of rain, but the uncharitable are like the clouds without rain. "O the benevolent man! he is like the fruitful rain; ever giving, but never receiving."

XVII. 18. — "A man void of understanding striketh hands." (xxii. 26. "Be not thou one of them that

strike hands, or of them that are sureties for debts."
"He that hateth suretiship is sure.")

The Hindoo proverb says, "*Munindār muneruka-kaduvār*, i. e. He who stands BEFORE may have to pay." This, therefore, is the idea of a surety: he stands BEFORE the debtor, and covenants with the creditor for the payment of the money: he, therefore, who stands before, is literally betwixt the contending parties. In this respect "was Jesus made a surety" for us: he stood BEFORE, and became our μεσιτης, or Mediator.

The melancholy instances of ruin, in consequence of becoming surety for others, are exceedingly numerous in the East. Against this they have many proverbs, and fearful examples; but nothing seems to give them wisdom. Nearly all the government monopolies, both amongst native and European rulers, are let to the highest bidders: thus, the privilege of searching for precious stones in certain districts, of taking up the chiar root, salt rents, fishing for chanks or pearls, is confined to those who pay a fixed sum to government. As the whole of the money cannot be advanced till a part of the produce shall be sold, SURETIES have to be accountable for the amount. But as such speculations are generally entered into, in order to better a reduced fortune, an extravagant price is often paid, and ruin is the consequence both to the principal and his surety. This practice of suretiship, however, is also COMMON in the most TRIFLING affairs of life: "*Pare-ellutha-vonum*, i. e. Sign your name," is asked for to every petty agreement. In every legal court or magistrate's office may be seen, now and then, a trio entering, thus to become responsible for the engagements of another. The cause of all this SURETISHIP is probably the bad faith which so commonly prevails amongst the heathen.

XVIII. 10.—"The Lord is a strong tower."

Men of wealth are called towers. Thus, when such a person dies, it is said, "The *pellata-koburam*, i. e. strong tower, has

fallen." "I am going to my *koburam*," says the man who is going to his powerful friend.

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18. — "The lot causeth contentions to cease." (See on 1 Chron. xxvi. 13, 14, 15, 16.)

In nearly all cases where reason cannot decide, or where the right of several claimants to one article has to be settled, recourse is had to the lot, which "causeth contentions to cease." Though an Englishman might not like to have a wife assigned to him in such a way, yet many a one in the East has no other guide in that important acquisition.

Perhaps a young man is either so accomplished, or so respectable, or so rich, that many fathers aspire to the honour of calling him son-in-law. Their daughters are SAID to be beautiful, wealthy, and of a good family: what is he to do? The name of each young lady is written on a separate piece of olah; and then all are mixed together. The youth and his friends then go to the front of the temple; and being seated, a person who is passing by at the time is called, and requested to take one of the pieces of olah, on which a lady's name is inscribed, and place it near the anxious candidate. This being done, it is opened, and she whose name is written there becomes his wife!!!

Are two men inclined to marry two sisters, a dispuse often arises as to whom the YOUNGEST shall be given. To cause the "contentions to cease," recourse is again had to the lot. The names of the sisters and the disputants are written on separate pieces of olah, and taken to a sacred place: those of the men being put on one side, and the females on the other. A person then, who is unacquainted with the matter, takes a piece of olah from each side, and the couple whose names are thus joined together become man and wife. But sometimes a wealthy father cannot decide betwixt two young men who are candidates for the hand of his daughter: "what can he do? he must settle his doubts by lot." Not long ago, the son of a medical man, and another youth, applied for the daughter

of Sedambara-Suppiyan, the rich merchant. The old gentleman caused two "holy writings" to be drawn up, the names of the lovers were inscribed thereon: the son of Kandan, the doctor, was drawn forth, and the young lady became his wife. Three Brahmins, also, who were brothers, each ardently desired the hand of one female; and, after many disputes, it was settled by lot, which "causeth contentions to cease," and the youngest of the three gained the prize.

But medical men are also sometimes selected in the same way. One person tells the afflicted individual such a doctor has far more skill than the rest: another says, "He! what is he but a cow-doctor? how many has he killed! Send for such a person, he will soon cure you." A third says, "I know the man for you; he had his knowledge from the gods; send for him."* The poor patient at last says, "Select me one by lot; and as is the name, so is the doctor." But another thing has to be settled; the medical gentleman intimates that there are two kinds of medicine which appear to him to be equally good, and therefore the lot is again to decide which is best. "The lot causeth contention to cease."

XIX. 12.—"His favour is as dew upon the grass."

"The favour of my friend is as the refreshing dew." "The favours of that good man are continually DROPPING upon us." "He bathes me with his favours."

XX. 10.—"Divers weights, and divers measures."
(Micah, vi. 11. "The bag of deceitful weights.")

Here we have a true view of the way in which nearly all travelling merchants deal with their customers. See that Mahometan pedlar with his BAGS over his shoulder: the one contains his merchandise, the other his DECEITFUL WEIGHTS. He comes to your door, throws his bags on the ground, and is willing either to buy or to sell. Have you any old silver,

* He is the most dangerous of all the practitioners; he will not allow any suggestions; for his nostrums *must* be right.

gold, jewels, precious stones, iron, or lead, he is ready to be your customer; but he only *buys* with his own weights, which are much heavier than the standard. Should YOU, however, require to purchase any articles, then he has other weights by which he SELLS; and you may often see him fumbling for a considerable time in the BAG before he can find those which are less in weight than the regular standard.

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29. — " The beauty of old men is the grey head."

Should a youth despise the advice of a grey-headed man, the latter will point to his hairs. When young men presume to give advice to the aged, they say, " Look at our grey hairs." Do old people commit things unworthy of their years, the young ask, " Why have you these grey hairs?" intimating they ought to be the emblem of wisdom.

XXI. 4.—" An high look, and a proud heart, and the plowing of the wicked, is sin." The margin has, instead of *plowing*, *light*; " The light of the wicked."

The Tamul translation has the *lamp* of the wicked. In Eastern language, as well as in the Scriptures, the word *lamp* is often used to denote the *life* of man: but in this passage it means the PROSPERITY of the wicked.

" Look at Valen, how brightly does his lamp burn in these days!"—" Yes, his lamp has now a thousand faces." Thus the haughty eyes, the proud hearts, and the PROSPERITY of the wicked were alike sinful before God. The lamp (*i. e.* prosperity) of the wicked is sin.

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9. — " It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house."

The termagants of the East are certainly not inferior to those of their own sex in any part of the world: in some respects, the females are perhaps more timid and retired than those of Europe; but let them once go beyond the prescribed bounds, and let their powers be brought fairly into action,

and they are complete furies. Has any one caused a woman's child to cry, does a neighbour intimate that she is not what she ought to be, or that some of her friends are no better than they should be, the whoop is immediately sounded, and the brawl begins. She commences her abuse in her best and highest tone of voice: vociferates all the scandal she can think of, and all she can INVENT. Sometimes she runs up to her antagonist, as if about to knock her down: again she retires, apparently to go home; but, no! she thinks of something more which ought not to be lost, and again returns to the contest. At intervals (merely to vary the scene) she throws up dust in the air, and curses her opponent, her husband, and her children. Should the poor woman not have been blessed with a progeny, that will not be overlooked, and a thousand highly provoking and indecent allusions will be made. See her fiery eyes, her dishevelled hair, her uplifted hand, and she is more like a fury from another region than a human being.

An Eastern sage says, "Should one woman scold, the whole earth will shake; should two! commence, the sign Pisces will fall; if three join in the brawl, the sea will dry up; but if four try their powers, what will become of the world?" In the *Scanda Purana* it is said, "It is better for any one to fall into hell, than to perform the duties of householder with a woman who will not respect her husband's word. Is there any other disease, any other *Yama**, than spending life with such a woman?"

One of their philosophers describes some of the defects in young females which ought to deter any man from marrying them. "Those who love to be at the houses of other people, who are great sleepers, who love dancing and other sports, who are wounded by the arrows of Cama (Cupid), who love before their fathers betroth them, who have voices like thunder, who have tender, or rolling, or cat eyes, who have coarse hair, who are older than yourself, who are full of smiles, who

* The deity of death and hell.

are very athletic, who are caught in the hell of useless and strange religions, who despise the *gooroo*, and call the gods statues; have nothing to do with them."

Solomon says in another place, "The contentions of a wife are a continual dropping;" and the Tamul proverb has it, "She is like the thunder of the rain, and is ever dropping."

XXIII. 5.—"Riches certainly make themselves wings; they fly away."

A husband who complains of the extravagance of his family, says, "How is it that wings grow on all my property? not many days ago I purchased a large quantity of *paddy*, but it has taken the wing, and flown away. The next time I buy anything, I will look well after the wings." "You ask me to give you money, and I would, if I possessed any."—"Possessed any! why! have wings grown on your silver and gold?" "Alas! alas! I no sooner get things into the house, than wings grow on them, and they fly away. Last week I began to clip wings; but they have soon grown again."

6, 7, 8.—"Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up."

Many references are made in the Scriptures to an EVIL EYE. Sometimes they mean anger or envy; but in the passage cited an allusion appears to be made to the malignant influence of an evil eye: "The morsel which thou hast eaten shalt thou vomit up." The *kan-nuru*, evil eye, of some people is believed to have a most baneful effect upon whatsoever it shall be fixed. Those who are reputed to have such eyes are always avoided, and none but near relations will invite them to a feast. "Your cattle, your wives, your children, your orchards, your fields, are all in danger from that fellow's eyes. The

other day he passed my garden, cast his eyes upon my lime tree, and the fruit has since fallen to the ground. Ay, and worse than that, he caught a look at my child's face, and a large abscess has since appeared."

To prevent such eyes from doing an injury to their children, many parents (both Mahometan and Hindoo) adorn them with numerous jewels and jackets of varied colours, to attract the eye from the person to the ornaments.*

XXV. 3. — "The heaven for height, and the earth for depth."

"His fame has reached to the heavens." "Yes, the earth is very deep; but, though you could measure it, can you measure a vile woman?"

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7. — "For better it is that it be said unto thee, Come up hither, than that thou shouldest be put lower." (Luke xiv. 8.)

In an eastern feast or ceremony, nothing can exceed the particularity which is observed in reference to the rank and consequent precedence of the guests. Excepting where kings or members of the royal family are present, the floor and seats are always of an equal height; but the upper part of a room is most respectable, and there the most dignified individual will be placed. Should, however, an inferior presume to occupy that situation, he will soon be told to go to a lower station. There are also ROOMS assigned to different guests, in reference to their rank or caste, and none but their peers can remain in the place. I was once present at the marriage feast of a person of high caste: the ceremonies were finished, and the festivities had commenced; but just before the SUPPER was

* A. Caldcleugh, Esq., says, in his travels in South America, "Not many years since, the Indians of Marogogippe burnt a young woman alive on the mere suspicion of having set evil eyes on a sick person: and a female relation was obliged to fly on the same accusation."

Those who are acquainted with the superstitions of Great Britain will recollect many fearful stories of the power of the evil eye!

announced, it was discovered that one of the guests was not quite equal in rank to those in the same apartment. A hint was therefore given to him, but he refused to leave the place: the host was then called; but, as the guest was scarcely a grade lower than the rest, he felt unwilling to put him out. The remainder, therefore, consisting of the first men in the town, immediately arose and left the house.

11.—"A word fitly spoken is like apples of gold in pictures of silver."

Some suppose this alludes to fruit served up in filigree work: but I believe it does not refer to real fruit, but to representations and ornaments in solid gold. The Vulgate has, instead of pictures, "*in lectis argenteis*," "in silver beds." The Tamul translation has in place of pictures of silver, *velle-tattam*, i. e. salvers or trays of silver. The Rev. T. Hartwell Horne, "Apples of GOLD in net-work of silver." In the 6th and 7th verses directions are given as to the way a person ought to conduct himself in the presence of a king: and words fitly spoken are compared in their effect on the mind to apples of gold, in salvers of silver, when presented as tribute or presents to the mighty. When eastern princes visit each other, or when men of rank have to go into their presence, they often send silver trays, on which are gold ornaments, as presents to the king, to propitiate him in their favour. Thus, when the Governor-General, and the native sovereigns visit each other, it is said, they distributed so many TRAYS of jewels, or other articles of great value. Golden ornaments, whether in the shape of fruit or any other thing, when placed on highly polished silver salvers, or in net-work of the same metal, have a very beautiful appearance to the eye, and are highly acceptable and gratifying to him who receives them. As, then, apples or jewels of gold are in "salvers" or "beds" or "net-work" of silver to the feelings of the receiver; so are words fitly spoken, when addressed to the mind of him who is prepared to receive them.

To confirm this explanation the next verse is very apposite: "As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." The EFFECT, then, of a wise reproof on an obedient ear is equal to that produced by the presents of ear-rings of gold, or ornaments of fine gold.

17.—"Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee."

"The premises are in grief through him who so often visits them." — Tamul Proverb. "The man, who though lost in the dark, and yet refuses to go to the house of him who will not treat him with respect, is worth ten millions of pieces of gold."

19.—"Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint."

The Eastern saying, "To put confidence in an unfaithful man is like trying to cross a river on a horse made of clay," is quoted for the same purpose.

XXVI. 11.—"As a dog returneth to his vomit, so a fool returneth to his folly."

"See the fellow," it is said, "he has repeatedly suffered for his folly; how often has he been corrected! and yet, like the dog, he eats up the food he has vomited." "Yes, he is ever washing his legs, and ever running into the mud." "You fool; because you fell nine times, must you fall again?"

17.—"Like one that taketh a dog by the ears."

"Why meddle with that matter?" "Will a rat seize a cat by the ears?" "I will break thy bones, thou low caste."— "No doubt about that; I suppose in the same way as the rat which seized my cat last night: begone, or I will give thee a bite."

25. — "There are seven abominations in his heart."

The number seven is often used to denote MANY. "If we have rain, we shall have a crop of seven years." "My friend, I came to see you seven times, but the servants always said *teen-tingarăr*," i. e. he is eating. "I will never speak to that fellow again; he has treated me with contempt these seven times." "You stupid ass, I have told you seven times." "The wind is fair, and the dhony is ready for sea."—"I cannot believe you; I have already been on board seven times."

XXVII. 6. — "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."

"Begone! wretch: you cannot deceive me. I am more afraid of your smiles than the reproaches of my friend. I know the serpent—get out of my way." "Ah!" says the stranger, "the trees of my own village are better to me than the friends of this place."

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10. — "Thine own friend, and thy father's friend, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off."

The respect which children often show for the companions and friends of their father is very striking. See a man in distress; he goes to the sons of his deceased friend: he repeats numerous instances of the assistance he had from their father; he is quite sure were he now alive his requests would be granted.

A person in great difficulty seldom seeks for relief from his own brothers or relations: no, he will tell his story to any one, suffer almost any thing rather than apply to near relations. Widows, too, will go for assistance to strangers, in preference to the relations of their late husbands.

17.—"Iron sharpeneth iron."

"As iron eats iron (alluding to the file), so do men eat each other."

19.—" As in water face answereth to face, so the heart of man to man."

The Hindoos do not appear to have had mirrors made of silvered glass until they became acquainted with Europeans; but they had them of burnished metal and other articles. Many even at this day pour water into a vessel which they use for the same purpose.

" His friendship for me is like my body and its shadow in the sun, which never separate."

22.—" Though thou shouldest bray a fool in a mortar ——yet will not his foolishness depart from him."

Dr. Boothroyd says, " that is, no correction, however severe, will cure him." Large mortars are used in the East for the purpose of separating the rice from the husk. When a considerable quantity has to be prepared, the mortar is placed outside the door, and two women, with each a pestle of five feet long, begin the work. They strike in rotation, as blacksmiths do on the anvil.

Cruel as it is, this is a punishment of the state: the poor victim is thrust into the mortar and beaten with the pestle. The late king of Kandy compelled one of the wives of his rebellious chiefs thus to beat her own infant to death. Hence the saying, " Though you beat that loose woman in a mortar, she will not leave her ways:" which means, though you chastise her ever so much, she will never improve.

XXVIII. 3.—" Like a sweeping rain which leaveth no food."

To feel the force of this passage a person should see the rains which sometimes fall in the East. For many months together we are occasionally without a single drop of rain, and then it comes down as if the heavens were breaking up, and the earth were about to be dissolved. The ground, which had become cracked by the drought, suddenly swells; the foundations of houses sink, or partially remove from their

place; men and beasts flee for shelter; vegetables, trees, blossoms, fruits are destroyed; and when the waters go off, there is scarcely any thing left for the food of man or beast. The torrents which fell on the continent of India and North Ceylon in May, 1827, were a fearful illustration of the "sweeping rain which leaveth no food."

XXX. 4. — "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists?"

"Yes, you are full of confidence, you are quite sure, you know all about it: have you just returned from the heavens?" "Truly, he has just finished his journey from above: listen, listen, to this divine messenger." "Our friend is about to do wonderful things, he has already caught the wind; he has seized it with his hand."

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10. — "Accuse not a servant unto his master."

Whatever crimes your servants commit, no one will tell you of them, except those who wish to gain your favour. But let them once fall, then people in every direction come to expose their villany.

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17. — "The eye —— the ravens of the valley shall pick it out."

In the East, in consequence of the superstitions of heathenism, numerous human bodies are exposed to become the prey of birds and wild beasts; and it is worthy of being recorded, that the EYE is the part first selected by the former, as their favourite portion. It is, however, considered to be a great misfortune to be left without sepulchral rites; and it is no uncommon imprecation to hear, "Ah! the crows shall one day pick out thy EYES." "Yes, the lizards shall lay their eggs in thy SOCKETS."

ECCLESIASTES.

CHAP. I. verse 6. — "The wind returneth again according to its circuits."

The earth is believed to be one vast plain, having boundaries of a circular shape; and the wind is said to move around this circle, according to the direction of Vāta-Riyana, the king or god of wind. To that deity sacrifices are offered when a vessel is launched; also by sailors when at sea.

II. 14.—"The wise man's eyes are in his head."

"See that fool: where are his eyes? in the nape of his neck!"

V. 12. — "The abundance of the rich will not suffer him to sleep."

In many parts of the East there are not any banks, or public offices, in which the affluent can deposit their riches: consequently the property has to be kept in the house, or concealed in some secret place. Under these circumstances, it is no wonder that a man having great wealth should live in constant dread of having it stolen. There are those who have large treasures concealed in their houses, or gardens, or fields, and the fact being known they are closely watched, whenever they pay special attention to any particular object, or place. The late king of Kandy, after he was taken prisoner, and on his voyage to Madras, was much concerned about some of his concealed treasures, and yet he would not tell where they were.* So great is the anxiety of some, arising from the jewels and gold they keep in their frail houses, that they literally watch a great part of the night, and sleep in the day, that their golden deity may not be taken from them.

* "See Reminiscences relative to the late King of Kandy when on his voyage to Madras, by William Granville, Esq., of his Majesty's Ceylon Civil Service.

I knew a man who had nearly all his wealth in gold pagodas, which he kept in a large chest in his bed-room: neither in body nor in mind did he ever wander far from the precious treasure; his abundance hindered him from sleeping; and for a time it seemed as if it would hinder him from dying; for when that fatal moment came, he several times, when apparently gone, again opened his eyes, and again gave ANOTHER look at the chest; and one of the LAST offices of his hands, was to make an attempt to feel for the key under his pillow!

VI. 7.—"All the labour of man is for his mouth."

"My friend," says the sage, to the diligent and successful merchant, "why are you so anxious to have riches? Know you not that all this exertion is for the support of one single span of the belly?" "Tamby, you and your people work very hard; why do you do so?" The man will look at you for a moment, and then putting his fingers on his navel, say, "It is all for the belly."

VII. 10.—"What is the cause that the former days were better than these?"

The Hindoos have four ages, which nearly correspond with the golden, silver, brazen, and iron ages of the western heathen. In the first age, called *Krethá*, they say the corn sprang up spontaneously, and required no attention; in the second, named *Treatha*, the justice of kings and the blessings of the righteous caused it to grow; in the third, called *Tuvara*, rain produced it: but in this, the fourth age, called *Kally*, many works have to be done to cause it to grow. "Our fathers," say they, "had three harvests in the year: the trees also gave an abundance of fruit. Where is now the cheapness of provisions? the abundance of fish? the fruitful flocks? the rivers of milk? the plenty of water? Where the pleasures? Where the docility of animals? Where the righteousness, the truth, and affection? Where the riches, the peace, the plenty? Where the mighty men? Where the chaste

and beautiful mothers, with their fifteen or sixteen children? Alas! alas! they are all fled."

13.—"Who can make that straight, which he hath made crooked?"

"My lord, it is of no use trying to reform that fellow; his ways are crooked: should you by force make him a little straight, he will relapse into his former state." "If you make straight the tail of the dog, will it remain so?"

25.—"I applied mine heart to know, and to search, and to seek out wisdom." The margin has instead of applied, "I and mine heart compassed," *i. e.* encircled, went round it.

According to Dr. Adam Clarke, "I made a circuit;—I circumscribed the ground I was to traverse; and all within my circuit I was determined to know."

In English we say, "I *studied* the subject," but in Eastern idiom, it is, "I went ROUND it." "Have you studied grammar?"—"Yes, *sutte sutte*," round and round. "That man is well acquainted with magic, for to my knowledge he has been round and round it: nay more, I am told he has COMPASSED ALL the sciences."

IX. 4.—"A living dog is better than a dead lion."

"A living sheep is better than a dead cow." "Why do you grieve so for the loss of your eldest son? Should the best fruit-bearing tree in your garden fall, then that which REMAINS is the best."

11.—"The race is not to the swift, nor the battle to the strong."

Should a man of high caste fail in his efforts, and another, who is low, succeed; they say, "If a man be fortunate, what can be done? Can poverty or disgrace take away the hairs of the head? Though a man be a hero, what can he do

against fate? In what man there is wisdom or strength, we cannot tell; for ALL sometimes fail."

12.—"Man also knoweth not his time: as the fishes that are taken in an evil net."

"Alas! alas! trouble has come suddenly upon me; I am caught as fishes in the net." "We are all of us to be caught as fishes in the net."

X. 7.—"I have seen servants upon horses, and princes walking as servants."

In all ages and nations, we read or hear of complaints against those who have arisen from obscurity to respectability or rank in the state. It is not so modern as some suppose for servants and inferiors to imitate their superiors; and though some would like to see a return of the "good old times!" when a man's vest and jerkin would have to be regulated by his rank, such things are doubtless best left to themselves. The Hindoos are most tenacious in their adherence to caste, and should any one, through property or circumstances, be elevated in society, he will always be looked upon with secret contempt. Their proverb is, "He who once walked on the ground, is now in his palankeen; and he who was in his palankeen, is now on the ground."

16.—"Woe to thee, O land! when —— thy princes eat in the morning."

It is considered to be most gross, most disgraceful, and ruinous to eat EARLY in the morning: of such an one it is said, "Ah! that fellow was born with his belly."—"The beast eats on his bed!"—"Before the water awakes, that creature begins to take his food," which alludes to the notion that water in the well sleeps in the night. "He only eats and sleeps *pandy-pole*," i. e. as a pig.—"How can we prosper? he no sooner awakes than he cries, *teen! teen!*" food! food!

XI. 1.—"Cast thy bread upon the waters: for thou shalt find it after many days."

I believe Dr. Adam Clarke is right in supposing that this alludes to the sowing of rice. The Tamul translation has it, "Cast thy food upon the waters, and the profit thereof shall be found after many days." Rice fields are so made as to receive and retain the rains of the wet monsoon, or to be watered from the tanks or artificial lakes. The rice prospers the most when the ground, at the time of sowing, is in the state of mud, or covered with a little water. In some lands, the water is allowed FIRST to overflow the whole, and then the roots are just stuck into the mud, leaving the blades to float on the surface. In reaping time, as the water often remains, the farmer simply lops off the ears. See on Job xxiv. 24.

4.—"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

Dr. Boothroyd has this—"observeth the wind, and is afraid it will blow away his seed, will never sow: and that is afraid of rain will not reap."

The favourite proverb on this subject is, "*Enne, chey, chedtu; ennămadt, chey, vellānmy:*" i. e. "In merchandise consider well; but in agriculture not at all."

XII. 11.—"The words of the wise are as goads and as nails."

It is said, "The words of that judge are quite certain; they are like the driven nails." "I have heard all he has to say, and the effect on my mind is like a nail driven home." "What a speaker! all his words are nails; who will draw them out again?"

SOLOMON'S SONG.

CHAP. I. verse 7.—"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon."

Before noon, the shepherds and their flocks may be seen slowly moving towards some shady banyan, or other tree, where they recline during the heat of the day. The sheep sleep, or lazily chew the cud; and the shepherds plait pouches, mats, or baskets, or in dreamy musings while away their time.

II. 5.—"Stay me with flagons, comfort me with apples: for I am sick of love."

Dr. Boothroyd:—"Support me with cordials; support me with citrons: for still I languish with love." Dr. A. Clarke:—"The versions in general understand some kind of ointments or perfumes by the first term," *i. e.* flagons. "Comfort me with apples:" they had not apples as we in England; it is, therefore, probable the citron or the orange (both of which are believed to be good for the complaint alluded to) is the fruit meant.

"I am sick of love." Is it not amusing to see parents and physicians treating this affection as a DISEASE of a very serious nature? It is called the *Cāma-Cāchal*, i. e. Cupid's fever, which is said to be produced by a wound inflicted by one of his five arrows. When a young man or woman becomes languid, looks thin, refuses food, seeks retirement, and neglects duties, the father and mother hold grave consultations; they apply to the medical man, and he furnishes them with medicines, which are forthwith to be be administered to relieve the poor patient.

I believe the "versions in general" are right in supposing "ointments or perfumes" are meant instead of flagons, because they are still considered to be most efficacious in removing the COMPLAINT. Thus, when the fever is most distressing, the sufferer is washed with rose water, rubbed with perfumed oils, and the dust of sandal wood. The margin has, instead of comfort, "straw me with apples;" which probably means the citrons were to be put near to him, as it is believed they imbibe the heat, and consequently lessen the fever. It is also thought to be highly beneficial for the young sufferer to sleep on the tender leaves of the plaintain tree (*banana*), or the lotus flowers; and if, in addition, strings of pearls are tied to different parts of the body, there is reason to hope the patient will do well.

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7. — "I charge you —— that ye stir not up, nor awake my love."

Here again the custom illustrates the passage; it would be considered barbarous in the extreme to awake a person out of his sleep. How often, in going to the house of a native, you are saluted with "*Nittera-kulla-karăr*," i.e. "He sleeps." Ask them to arouse him: the reply is, "*Koodătha*," i. e. "I cannot." Indeed, to request such a thing shows at once that you are a griffin.* "Only think of that ignorant Englishman: he went to the house of our chief, and being told he was asleep, he said he must see him, and actually made such a noise as to awake him; and then laughed at what he had done."

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14. — "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

The Tamul translation has, instead of "countenance," "form:" "Thy form is comely." Dr. Boothroyd says

* The term applied to new comers.

"stairs" is certainly improper; but may there not be here an allusion to the ancient custom of building towers in the East, for the purpose of accommodating doves? I have seen one which had stairs inside (probably to enable a person to ascend and watch for the approach of strangers); on the outside were numerous holes, in regular order, where the doves concealed themselves and brought up their young. It is common to call a female by the name of dove, but it refers more to secrecy than beauty. The mother of Rāmar said it was necessary for him to go to the desert, but she did not mention the reason to her husband; upon which he said, by way of persuading her to tell him, "Oh! my dove, am I a stranger?"

IV. 3. — "Thy lips are like a thread of scarlet."

Beautiful lips are in this country compared to coral. "Ah! my child, come hither with your coral lips."

V. 12. — "His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set." Hebrew, for fitly set, "sitting in fulness;" that is, "fitly placed and set as a precious stone in the foil of a ring."

"See that youth, what a beautiful eye he has! it is like a sapphire set in silver;" which means, the metal represents the white and the blue, the other part of the eye. The eyes of their more sacred idols are made of precious stones.

"Washed with milk." Though people thus wash themselves after a funeral, the custom is also spoken of by way of figure, as a matter of great joy. "Oh! yes, they are a happy pair; they wash themselves with milk." "The joy is as great as being bathed in milk." But some do thus actually wash their bodies three or four times a month, and the effect is said to be cooling and pleasing. I suppose, however, it arises as much from an idea of luxury, as any other cause. The residence of the god Vishnoo is said to be surrounded by a SEA of MILK, which may also be another reason to induce the devotee thus to bathe himself.

VI. 4.—"Thou art beautiful, O, my love, as Tirzah."
This and the next chapters give an idea of what were the notions of beauty in the bride; she was like the city of Tirzah belonging to the tribe of Ephraim. A handsome Hindoo female is compared to the sacred city of Seedambaram. The following, also, are signs of beauty in an Eastern woman: her skin is the colour of gold; her hands, nails, and soles of the feet are of a reddish hue; her legs must be free from hair, and her gait like the stately swan. Her feet are small, like the beautiful lotus; her waist is slender as the lightning; her arms are short, and her fingers resemble the five petals of the kāntha flower; her breasts are like the young cocoa-nut, and her neck is as the trunk of the areca tree. Her mouth is like the ambal flower, and her lips as coral; her teeth are like beautiful pearls; her nose is high and lifted up, like that of the cameleon (when raised to snuff the wind); her eyes are like the sting of a wasp, and the karungu-vally flower; her brows are like the bow, and nicely separated; and her hair is as the black cloud.

VII. 9.—"Causing the lips of those that are asleep to speak."

When a person speaks in his sleep, he is believed to be under the influence of a spirit, and therefore recourse is had to charms, to remove its power. When a man speaks in a confused way, it is said, "Listen to that fellow; he mumbles like one in his sleep."

VIII. 6.—"Set me as a seal upon thine heart, as a seal upon thine arm."

When a husband is going to a distant country, the wife says to him, "Ah! place me as a seal upon thy heart," *i. e.* let me be impressed on thy affections, as the seal leaves its impression upon the wax. "Let not your arms embrace another; let me only be sealed there:" "for love is strong as death, jealousy is cruel as the grave."

ISAIAH.

Chap. I. verse 3. — "The ox knoweth his owner —— Israel doth not know."

"Ah! my children, my cows and my sheep know me well; but you cease to acknowledge me." "Alas! alas! my cattle know me better than my wife: I will go live with them, for their love is sincere to me. I will not remain any longer in such a family; henceforth the affectionate cattle shall be my companions, they shall be my children."

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18. — "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (See on Ezek. xxiii. 14.)

This, by many, is believed to refer to the strength of the colour and to the difficulty of discharging it: and though I do not presume to contradict that opinion, it may perhaps be suggested to have an additional meaning. Dr. Adam Clarke says, "Some copies have כשנים *ke-shanim*, "like crimson garments."

The iniquities of Israel had become very great. In the 10th verse, the rulers are addressed as if of Sodom and Gomorrah; and in the 21st, it is said the faithful city had become a HARLOT. In the 29th, "They shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen." Is it not certain that these references to Sodom, to a harlot, and the gardens, allude to the wickedness, the idolatry, and the union which Israel had formed with the heathen? For what purposes were the gardens or groves used, of which the frequenters were to be ashamed? No doubt, for the same as those in the East at the present day. The courtesans of the temples receive those in the groves, who are ashamed to go to their houses. Those wretched

females are called *Soli-killikal*, i. e. parrots of the GROVE. "That wicked youth is always gathering flowers in the grove." "Thou hideous wretch! no one will marry thee; thou art not fit for the grove." (See on chap. lxvi. 17.)

Scarlet, or crimson, was the favourite colour of the ancient heathen prostitutes. (Jer. iv. 30.) "And when thou art spoiled, what wilt thou do? Though thou clothest thyself with CRIMSON, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee." This is an exact description of the dress and other modes of allurement used by a female of the same character at this day. (Rev. xvii. 4.) "The woman was arrayed in purple and SCARLET colour, and decked with gold and precious stones and pearls; having a golden cup in her hand, full of abominations and filthiness of her fornication: And upon her forehead was a name written, Mystery, Babylon The Great, The Mother Of HARLOTS And Abominations Of The Earth." In that most vivid description by Ezekiel (chap. xxii.) of the idolatries of Samaria and Jerusalem, they are represented as two HARLOTS, and there such disclosures are made as convey a most frightful picture of the depravity of the people. "She increased her whoredoms: for when she saw men pourtrayed upon the wall, the IMAGES of the Chaldeans pourtrayed with VERMILION."* Her paramours, also, were "exceeding in DYED attire upon their heads."

The SACRED prostitutes of the temples always have their garments of scarlet, crimson, or vermilion.

Parkhurst says, "ששר Sisir occurs not as a verb, and the IDEAL meaning is uncertain; but as a noun, vermilion, a very beautiful red colour. So the Seventy, μιλτω. Pliny informs us that this, which the Greeks call μιλτον, was found in silver mines,

* On the walls of the heathen temples, the most offensive figures are pourtrayed in the same way. In the vestibule of one I once entered, there were men and women pourtrayed in every possible position.

in the form of reddish sand, and was much used by the Romans in his time, as a PAINT, and formerly applied to SACRED! purposes." — Calmet. "Verrius, quoted in Pliny, tells us, that on high festival days there was a ceremony, and a kind of prodigality in painting the face of JUPITER with VERMILION!" The "ideal meaning (says Parkhurst) was uncertain," and yet the colour was greatly used by the ancient idolaters, and is equally so by those of the present day; and I think it more than probable, that the ideal meaning of this time is the same as that of antiquity. "Quicksilver and sulphur unite in certain proportions, and form the paint called vermilion." Siva, the supreme, claims *quicksilver* as his property; and in the medical books it is called Siva's σπερμα. *Sulphur* is the property of the goddess Pārvati, the consort of Siva, and it is called her σπερμα. These two, joined together, form the *sāthelingam*, i. e. vermilion! The ideal meaning, therefore, is not doubtful. Looking, then, at this FAVOURITE COLOUR of ancient and modern idolaters, at the individuals by whom worn, at the meaning attached to it, and the ideas excited; considering, also, the abominable UNION which Israel formed with the heathen, and at the term whoring as applied in the Scriptures to the Israelites for following strange gods; we probably gain an additional idea, which is worthy of being retained, of those Jewish sins which were as scarlet, but which, if repented of, were to be white as snow.

II. 6. — "Thou hast forsaken thy people, the house of Jacob, because they be replenished from the East, and are soothsayers like the Philistines." Margin, "more than the East."

Dr. Boothroyd—"because they are filled with diviners from the East." What! were the descendants of Jacob replenished in their heathenish pursuits from the idolatrous East? So says the prophet!

In an essay on the sacred Isles of the West, by Captain Wilford, he says, "This passage I conceive to allude to

Hindoos, from the very forcible expression of, from the East, from beyond the East, or from the remotest parts of the East. The prophet did not mean the Chaldeans, who were well known to him, as he repeatedly takes notice of them." From what part could they be so well replenished? Is it not in our nature to consider any article the most genuine, which is imported in a direct way from the place where it is produced? The East still continues to send her diviners and jugglers to all the contiguous isles and nations.

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8. — "Their land also is full of idols."

This is a true and literal description of India: the traveller cannot proceed a MILE, through an inhabited country, without seeing idols and vestiges of idolatry in every direction. See their vessels, their implements of husbandry, their houses, their furniture, their ornaments, their sacred trees, their DOMESTIC and public temples; and they all declare that the land is full of idols.

20, 21. — "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks."

This, no doubt, refers to the total destruction of idolatry. "To the bats" (*Vavāls*), those of the smaller species; as the larger are eaten by the Hindoos, and were also used as an article of food by the Assyrians. The East may be termed the country of bats; they hang by hundreds and thousands in caves, ruins, and under the roofs of large buildings. To enter such places, especially after rain, is MOST offensive. I have lived in rooms where it was sickening to remain, on account of the smell produced by those creatures, and whence it was almost impossible to expel them. What from the appearance of the creature, its sunken diminutive eye, its short legs (with which it cannot walk), its leather-like wings, its

half hairy oily skin, its offensive ordure ever and anon dropping on the ground, its time for food and sport; darkness, " when evil spirits also range abroad," makes it one of the most disgusting creatures to the people of the East. No wonder, then, that its name is used by the Hindoos (as by the prophet) for an epithet of contempt. When a house ceases to please the inhabitants, on account of being haunted! they say (and also do) give it to the *bats*. " Alas! alas! my wife and children are dead; my houses, my buildings, are all given to the bats." " The bats are now the possessors of the once splendid mansions of royalty." People ask, when passing a tenantless house, " Why is this habitation given to the bats?" " Go, miscreant, go, or I will give thee to the bats." " The old magician has been swearing we shall all be given to the bats."

But why are MOLES associated with bats? what is there about THEM to cause them to be so offensive? They are, I believe, never spoken of with contempt; nor is there an allusion, like that of the text, ever made to them. The word translated mole is confessedly of uncertain meaning. Calmet — " Idols shall be thrown to the moles." But the original word here is not CHOLED, but, as it stands in the printed copies, in two words, חפר פרות CHAPHAR PHARUT. Since, then, the word CHAPHAR explicitly means to *sink*, and this is its proper idea, why not accept it here also, and dismiss the mole from this passage, considering CHAPHAR PHARUT as a duplication, an emphatical augmentation of the original idea? — sinks, deep sinks; — the deepest of cavities. Dr. Harris and others say, some understand not an animal, but " a deep sink or subterranean vault." Where, then, many learned men differ, may we not think for ourselves? especially as we have facts and verbal allusions to countenance another opinion. The *Tamul* translation of the word in Isaiah, which we render mole, is MOON-CHEURU, a disgusting animal, which the English call musk rat, though it differs much from the *Sorex moschatus* of Dr. Pallas, and also from the *Mus zibethicus* of M. Sarrazin. The Orientals have a great *abhorrence* of this creature, and

neither cats nor dogs will bite it, so offensive is the odour. The serpent, which lives on rats, is afraid or disgusted with this animal; for, on seeing it, it immediately gets out of the way. It has something of the shape and appearance of a mole; its eyes are small, its nose is elongated, its skin and hair appear as if full of mange; like the bat, it also delights in darkness, as it then seeks for food, and other enjoyments; it loves to dwell in vaults, caves, *sinks*, or amongst rubbish. Wherever you find the bat, there in general will be found the *moon-cheuru*, for it is said to be attracted by the ordure of the former: so strong is its odour, that in PASSING through a room it leaves a stench behind, and in simply WALKING OVER A BOTTLE it will spoil that which it contains. The people say it is not generated according to the usual course of nature, but produced by FILTH. Call a man *moon-cheuru*, and if he dare, and can, he will instantly knock you down. "Get out of my way, thou abominable *moon-cheuru;* I smell thee: go live with that filthy creature, it is thy relation. Didst thou not come into the world in the same way as the *moon-cheuru?* Po, po," *i.e.* go, go. The exasperation produced by such observations amounts almost to madness. Since, then, several learned men believe the English word MOLE is not the proper rendering of the original, as there is *not* a natural association betwixt the mole and the bat; since there *is* a companionship and similarity betwixt the *moon-cheuru* and the bat; as they are both referred to for epithets of contempt and RUIN; as the LEARNED Danish (and other) translators of the Scriptures (in Tamul) have selected that animal, as the one meant by the prophet; I also think it probable the *moon-cheuru*, and not the mole, is the one intended. (See on Isa. xxx. 22.)

III. 15.—"Grind the faces of the poor."

"Ah! my lord, do not thus crush my face: alas! alas! my nose and other features will soon be rubbed away. Is my face to be made quite flat with grinding? My heart is squeezed, my heart is squeezed. That head man has been grinding the faces of all his people."

16. — "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet."

In this, and the next eight verses, we have an accurate description of the ornaments and manners of a Hindoo dancing girl. These females are given by their parents, when they are about seven years of age, to the temples, for the purposes of being taught to sing the praises of the gods; of dancing before them, during some of their services, or when taken out in procession; and to be given to the embraces of the priests and people. Near the temples and the topes, *i. e.* groves, are houses built for their accommodation, and there they are allowed to receive their paramours. When they become too old for the duties of their profession, their business is to train the young ones for their diabolical services and pleasures.

"Walk with stretched-forth necks." When the females dance, they stretch forth their necks, and hold them awry, as if their heads were about to fall off their shoulders. "And wanton eyes." The margin, "deceiving with their eyes." As the votaries glide along, they roll their eyes (which are painted), and cast wanton glances on those around. "Walking and mincing;" margin, "tripping nicely." Some parts of the dance consist of a tripping or mincing step, which they call *tatte-tatte*. The left foot is put first, and the inside of the right keeps following the heel of the former. "Making a tinkling with their feet." This sound is made by the ornaments which are worn round their ankles. The first is a large silver curb, like that which is attached to a bridle; the second is of the same kind, but surrounded by a great number of small BELLS; the third resembles a bracelet; and the fourth is a convex hoop, about two inches deep.

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17. — "Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts."

The long and beautiful hair in which they took so much pride was to be destroyed by the scab, and they were to be exposed to the public gaze, in allusion to the barbarous custom of some of the Eastern conquerors.

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18. — "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon."

"Tinkling ornaments," *i. e.* those which have been described. "Cauls;" margin, "net works." The caul is a strap, or girdle, about four inches long, which is placed on the top of the head, and which extends to the brow in a line with the nose. The one I have examined is made of gold, and has many joints; it contains forty-five rubies and nine pearls, which give it a net-work appearance.

"Round tires like the moon." The shape of an ornament like the crescent moon is a great favourite in all parts of the East. In Judges viii. 21. it is said that Gideon "took away the ornaments that were on their camels' necks;" but in the Septuagint, the words *ornaments* is rendered, *like the moon;* so also in the margin of the English Bible. The crescent is worn by Pārvati and Siva, from whom proceed the LINGAM, and the principal impurities of the system. No dancing girl is in full dress without her round tires like the moon.

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19. — "The chains, and the bracelets, and the mufflers."

These consist, first, of one most beautifully worked, with a pendent ornament for the neck; there is also a profusion of others, which go round the same part, and rest on the bosom. In making curious chains, the goldsmiths of England do not surpass those of the East. The Trichinopoly chains are greatly valued by the fair of our own country. The "bracelets" are large ornaments for the wrists, in which are sometimes enclosed small BELLS. The mufflers are, so far as I can judge, not for the face, but for the breasts.

20. — "The bonnets and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings."

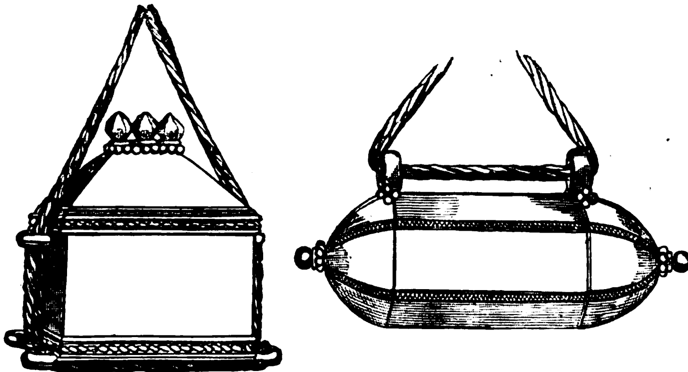
"Bonnets." I cannot find an article of dress which corresponds with this; and in some translations it is rendered DIADEMS. Dr. Boothroyd has, I believe, given the proper word, TIRES, which is confirmed by the Tamul translation, ornaments for the head. The principal one is made of gold, and crowns the top of the head like a skull-cap. It is beautifully engraved in circles, and is sometimes studded with precious stones, and is connected with another oval ornament which touches the caul. "Ornaments of the LEGS." We have not any CUSTOM which illustrates the articles alluded to, for nothing of the kind is worn on any other part of the leg (excepting the toes), than those described in the sixteenth verse. If we give credit to other translators, it ought to have been rendered, "ornaments of the ARMS:" thus the German, the Dutch, the Danish, the Portuguese, and Tamul translations, have ARMS instead of legs. The Septuagint has it, χλιδῶνας; and according to Schrevelius, ARMILLA, *i. e.* a bracelet or jewel worn on the left arm, and given to foot soldiers, "was also worn by WOMEN." The same ornaments are also worn here on both ARMS, just above the elbows, and are generally made of silver or gold, to correspond with those round the wrists.

"Head-bands." A gold girdle, most curiously worked, which is studded with rubies and beautiful pearls. It surrounds the head like a girdle or belt, and serves to bind and connect some other parts of the ornaments of the head.

"Tablets;" margin, "*houses of the souls.*" Bishop Lowth, "perfume boxes;" but this I greatly doubt, for perfume boxes are not common.* When the APPARENT etymology of a word is contradicted by custom, there is reason to doubt its accuracy; but when the etymology and the custom agree, there is good reason for accepting the interpretation. "*Houses*

* Ladies of rank have servants, whose business it is to carry the incense and other perfumes.

of the soul." Is there any thing which corresponds with these in the dress of an Eastern *female?* There is! The dancing *girls*, the *wives* of the pandārams, and MANY other *women*, wear an ornament resembling a *house*, and sometimes a *temple* which *contains* an image, corresponding with the Φαλλος of the Greeks, and the priapus of the Romans. The following are representations of two in my possession. (See on Deut. iv. 16.)



I think it, therefore, more than probable, that these were what the prophet alluded to by "*houses of the soul.*" *

"The ear-rings." Dr. Boothroyd says, "Schroeder has proved that הלחשים does not signify ear-rings, but the images of serpents, which were worm as charms, to secure from, and to drive away evils." But would the dress of an Eastern female be complete without EAR-RINGS? Certainly not. May not the signification, "images of serpents," rather refer to the devices of serpents which are made on the ear-rings, and used for the purposes alluded to?

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21. — "The rings and nose jewels."

"Rings." These are worn on the first, third, and fourth fingers. "Nose jewels." From the septum, or middle filament, is a pendant which sometimes contains three rubies

* These ornaments are generally made of silver or gold, and are sometimes highly embellished with precious stones.

and one pearl; and it nearly touches the upper lip. The left nostril is pierced, and contains a ring about an inch in diameter; another lies flat on the nose, and occasionally consists of a fine pearl surrounded with rubies.

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22. — "The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins."

The Eastern ladies take great pride in having many changes of apparel, because their fashions NEVER alter. Thus, the rich brocades worn by their grandmothers, are equally fashionable for themselves. "The mantles." A loose robe which is gracefully crossed on the bosom. "Wimples." Probably the fine muslin which is sometimes thrown over the head and body. "Crisping-pins." This has been translated the "little purses," or CLASPS! When the dancing girl is in full dress, half her long hair is folded in a knot on the top of the head, and the other half hangs down her back in three tails. To keep these from unbraiding, a small *clasp!* or gold hoop, curiously worked, is placed at the end of each tail.*

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23. — "The glasses, and the fine linen, and the hoods, and the vails."

I have seen a dress in which were six pieces of silvered glass, about an inch square: but this may mean something bright or burnished, to assist in dressing. The Tamul word *Kan-āde*, translated "looking-glass," conveys no such meaning. It is derived from *Kan* the eye, and *Āde* to play. Dr. Adam Clarke says, the word which in Exod. xxxviii. 8. is translated "looking glass," ought to be "mirror."

"Fine linen." Perhaps muslin of the most delicate texture, which was formerly so famous in all parts of the world. "The hoods." I cannot find any thing which agrees with these. "Veils." When Rebekah saw Isaac for the first time, "she took a vail and covered herself;" and from that time to the present the custom has not varied.

* See the Egyptian dancing girl in the sixty-second plate of Calmet.

24. — "And it shall come to pass, that instead of sweet smell, there shall be stink; and instead of a girdle, a rent: and instead of well-set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning, instead of beauty."

"Sweet smell." No one ever enters a company without being well perfumed; and in addition to various scents and oils, they are adorned with numerous garlands made of the most odoriferous flowers. "A girdle." Probably that which goes round the waist, which serves to keep the garments from falling whilst the girls are dancing. It is sometimes made of silver. "Well-set hair." No ladies pay more attention to the dressing of the hair than do these; for as they never wear caps, they take great delight in this their natural ornament. "Baldness," in a woman, makes her most contemptible; and formerly, to shave their head was a most degrading punishment. "Stomacher." I once saw a dress beautifully plaited and stiffened for the front, but I do not think it common.

Here, then, we have a strong proof of the accurate observations of Isaiah in reference to the Jewish ladies; he had seen their motions, and enumerated their ornaments: and here we have a most melancholy picture of the fallen state of "the daughters of Zion."

V. 18. — "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope."

Dr. Boothroyd — "Woe to them who draw out iniquity as a long *cable*, and sin as the thick traces of a wain." Some think this metaphor is derived from rope-making; others that SIN and INIQUITY denote the punishment. Dr. Adam Clarke believes the prophet refers to IDOL SACRIFICES. "The victims they offered were splendidly decked out for the sacrifice. Their horns and hoofs were often gilded, and their heads dressed out with fillets and garlands. The cords of vanity

may refer to the silken strings by which they were led to the altar; some of which were unusually thick."

But may not the passage allude to the immense cables with which the heathen draw their sacred cars? In these very large vehicles, the gods are placed when taken out in procession, and sometimes five hundred men and upwards draw that iniquity with long cables. To do this is a work of great merit; hence men of the first respectability join in the service.

23.—"Which justify the wicked for reward." (Job xv. 34. "Fire shall consume the tabernacles of bribery.")

Not a man in a thousand would hesitate to give or receive a bribe when there was the least chance of its being kept secret. Nearly all the situations which are at the disposal of native chiefs, are acquired by *ki-cooly*, i. e. the reward of the hand: and yet there are numerous proverbs against this system. In the book called *Vānan-Kovi* there is a sentiment like that contained in the quotation from Job; for there a young female is described "as living in the desert, which was as HOT as the house of him who takes bribes."

VII. 18.—"And it shall come to pass in that day, that the Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria."

Some commentators think "this metaphor is taken from the practice of those that keep bees; who draw them out of their hives into the fields, and lead them back again, συρισμασι, by a hiss or a whistle." But the people in the East were, I believe, never in the habit of keeping bees in hives, or in any other artificial way; because they principally, if not exclusively, collected their honey from rocks and trees.

I am of opinion the passage refers, not to the calling or training of bees, but to a deity amongst the heathen, called the "fly god, or master of flies." A reference to what is written on 2 Kings i. 2. will afford a tolerable view of the history of

that god. It is therefore probable, that the bee of Assyria and the fly of Egypt denote those idolaters who worshipped an idol analogous to Beelzebub, the god of flies, and that they were to be the instruments in the hand of the Lord, of inflicting severe punishments on the land of Judea.

20.—" In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard." (See on Deut. xxi. 12, 13. 2 Chron. xvi. 14. and Isa. xviii. 2.)

This is another denunciation against the wicked Jews. Ahaz, their impious king, had been greatly troubled by his enemies, the Philistines, Syrians, and Edomites; he therefore " sent messengers to Tiglath-Pileser, (the *heathen*) king of Assyria, saying, I am thy servant, and thy son; come up, and save me out of the hand of the king of Syria;" and in addition to this, his wickedness, he actually " took the silver and gold that was found in the house of the Lord—— and sent it for a present to the king of Assyria," in order to HIRE him to fight his battles against his Syrian foes.

" In the same day shall the Lord shave." By reading what is written on 2 Kings ii. 23., a better view will be gained of the contempt attached to those who were bald, and of the term, as being expressive of the most complete weakness and destitution. To tell a man you will SHAVE him, is as much as to say you will ruin him—entirely overthrow him. " Our king has SHAVED all his enemies," means he has punished them; reduced them to the most abject condition; so that they have not a single vestige of power in their possession. " What, fellow! didst thou say thou wouldst SHAVE me?" " I will give thy bones to the crows and the jackals. Begone, bald-head, get out of my way." The punishment to be inflicted on the Jews was very great: they were to be SHAVED on the head, the beard, and " the hair of the feet." The latter expression

alludes to a most disgusting practice common in all parts of the East. Calmet says, "The Hebrews modestly express by feet those parts which decency forbids to name: 'the water of the feet;' 'to cover the feet;' 'the hair of the feet.'"

Thus the Lord was about to SHAVE the Jews by a razor which they themselves had HIRED!

VIII. 14.—"A stone of stumbling, and for a rock of offence." (1 Peter ii. 8. "A stone of stumbling and a rock of offence.")

The idea appears to be taken from a stone, or a block of wood, being thrown in the path of travellers, over which they fall. "Well, friend, did the king grant you your request?"—"No, no; there was a *Udaru-katti* (from the verb *Udaru-kurathu*, to stumble, and *katti*, a block,) a stumbling-block in the way." "Just as Valen was attaining the object of his wishes, that old stumbling block the Modeliar laid down in the way, and the poor fellow stumbled, and fell." "Why are you so dejected this morning?"—"Because I have had a severe fall over that stumbling block, my profligate son."

IX. 3.—"They joy before thee according to the joy in harvest."

"Kandan's wife has at length borne her husband a son, and all the relations are rejoicing together, like unto the joy of harvest." "Are you happy in your new situation?"—"Yes; my *santosham*, my happiness, is greater than that of the time of harvest." "Listen to the birds, how merry they are; can they be taking in their harvest?"

6.—"The government shall be upon his shoulder." Chap. xi. 14.—"They shall fly upon the shoulders of the Philistines." (See on xxii. 22.)

In the book *Rāmāyanum*, *Tessaratha*, the father of *Rāmar*, says, he had borne the government of Iyote sixty thousand years upon his SHOULDERS. In a battle, the combatants are

said to fly upon each other's SHOULDERS. The figure is probably taken from the custom of wild animals thus attacking each other.

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20. — "They shall eat every man the flesh of his own arm."

"See what that descendant of fiends has come to; he is now eating his own flesh."

X. 32. — "He shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem."

This is a part of the description of the march of Sennacherib against Jerusalem. When he arrives near the city, he lifts up his hand and shakes it, to denote that he will soon inflict signal punishment upon it. How often may this significant motion of the hand be seen; it is done by lifting it up to the height of the head, and then moving it backwards and forwards in a cutting direction. Thus, when men are at so great a distance as to be scarcely able to hear each other's voice, they have this convenient way of making known their threatenings. Sometimes, when brawlers have separated and apparently finished their quarrel, one of them will turn round and bawl out with all his might, and then shake his hand in token of what he will still do.

XI. 4. — "The rod of his mouth."

The application of this figure in the East refers rather to angry expressions, than to a judicial sentence. "The mouth of that man burns up his neighbours and friends." "His mouth! it has set on fire all the people."

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6. — "The leopard shall lie down with the kid."

People of every age and clime often refer to antiquity, as the halcyon period of innocence and delight: and the enquiry still is, "What is the cause that the former days were better than these?" In the book *Rāmāyanum*, it is said, that

formerly the tiger and the deer used to drink at the same fountain, and the fawns used to be suckled at the teats of the tiger. In all these glancings at the past, may there not be some reference to the primitive state of man?

XIII. 2.—" Shake the hand, that they may go into the gates of the nobles."

Dr. Boothroyd—" Beckon with the hand;" which also agrees with Mr. Benson and the Tamul rendering. The way in which the people beckon for a person, is to lift up the right hand to its extreme height, and then bring it down with a sudden sweep to the ground.

7.—" Every man's heart shall melt."

This figure appears to be taken from the melting of wax or metals. " My heart, my mind melts for him; I am dissolved by this love." " Alas! alas! my bowels are melting within me."

8.—" They shall be in pain as a woman that travaileth." (Jer. xxx. 6.—" Wherefore do I see every man with his hands on his loins, as a woman in travail?")

Great pains are often spoken of as the anguish of parturition. " Ah! my lord, I am very ill; my pains are like those of a woman when bringing forth her first born." " Has it come to this? am I to bring forth like a woman?" " He cries like the woman in her agony." " Yes, my friend; as the pains of a female in child-bearing are produced by sin; so your present sufferings are produced by the sins of a former birth."

16.—" Their children also shall be dashed to pieces before their eyes."

One of the FAVOURITE modes of punishment of the late king of Kandy, was to take the children of an offender and dash them to pieces before his eyes. After this the monster

used to give a horrid grin of satisfaction and triumph. (See on Proverbs xxvii. 22.)

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21. — "Their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there." (See on chaps. xx. xxi.)

"Yes; the wretch is now punished for his crimes, and those of his father; dogs and devils are now dwelling in his habitation." The owl, whose native name is ĀNTHI, is one of the most ominous birds of the East. Let him only alight upon the house of a Hindoo, and begin his dismal screech, and all the inmates will be seized with great consternation. Some one will instantly run out and make a noise with his areca-nut-cutter, or some other instrument, to affright it away. I recollect one of these creatures once flew into the house of a lady when she was in the pains of parturition: the native servants became greatly alarmed, and ran to me, lamenting the fearful omen. I had it driven from the house; and notwithstanding the malignant influence of the feathered visiter, and the qualms of the domestics, all things went on well. On another occasion, I shot one of them which had troubled us on the roof, night by night: but as he was only wounded in the wing, I took him into the house, with the intention of keeping him: but the servants were so uncomfortable, and complained so much at having such a "BEAST" in the house, I was obliged to send him away. From these statements it will be seen what ideas would be attached to the OWLS dwelling in the houses of Babylon.

"Satyrs shall dance there." Lempriere, "Satyri, demigods of the country, whose origin is UNKNOWN! They are represented like men, but with the feet and the legs of goats; short horns on the head, and the whole body covered with thick hair. They chiefly attended upon Bacchus, and rendered themselves known in his orgies by their riot and lasciviousness."

Bacchus. "His expedition in the East is most celebrated.

He marched at the head of an army composed of men as well as of women, all inspired with divine fury, and armed with thyrsuses, cymbals, and other musical instruments. The leader was drawn in a chariot by a lion and a tiger, and was accompanied by PAN and Silenus and all the SATYRS!" "PAN, according to some, is the same as FAUNUS (also represented with the equipage of the SATYRS), and he is the chief of all the SATYRS."

What Oriental scholar can help thinking of Rāmar or Rama, and Anuman *, his monkey chief, over the monkey soldiers, and their numerous victories, so celebrated in ALL parts of the East? These millions of monkeys are described as being able to assume any form, and as being heroes of boundless energies, "able to wield in combat rocks and mountains, and tremendously to annoy the enemy with their tails and teeth: skilled in every kind of weapon, they could remove the greatest mountains, pierce the stoutest trees, and in swiftness put to shame Samada the lord of rivers, causing him to overflow his bounds; and, mounting in the air, they could seize the very clouds: they could rule inebriated elephants, and with their shout cause the feathered songsters to fall on the ground." In these stories we have probably the origin of monkey or ape worship in Babylon, India, and China.†

The passage, therefore, "satyrs shall dance there," may allude to the utter desolation of Babylon, and to the fabulous tales of those victorious monsters whose achievements occupy so large a place in Eastern and Western story; or it may simply mean that the APE shall be found with other beasts

* Hunoomanu, the monkey, has also been placed among the gods, as a form of Shivu. Temples to this god are to be seen; and in some places his image is worshipped daily: he is even chosen by many as their guardian deity. Hunoomanu bears some resemblance to Pan, and like him owes his birth to the god of the winds."—Ward.

† See Picart and Ward; also Rich on Babylon; Fragments to Calmet, 597.

of the desert sporting in the once splendid palaces of Babylon.

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22. — "Their desolate houses."

Europeans are often astonished, in walking through a town or village, to see so many DESOLATE houses, and frequently come to improper conclusions from an idea that the place had once a greater number of inhabitants. At half an hour's notice, families may be seen to leave their dwellings, never to enter them more. Hence in almost every direction may be seen buildings with roofs half fallen in; with timbers hanging in various positions; shutters and doors flapping in the wind, or walls half levelled to the ground. Various are the reasons for which the superstitious idolater will leave his dwelling: should one of the family die on the fifth day of the new or waning moon*, the place must be forsaken for six months; or should the Cobra Capella (serpent) enter the house at the times alluded to, the people must forthwith leave the house. Does an OWL alight on the roof for two SUCCESSIVE nights, the inmates will take their departure; but if for ONE only, then by the performance of certain ceremonies the evils may be averted. Are evil spirits believed to visit the dwelling? are the children often sick? are the former as well as the present occupiers unfortunate? then will they never rest till they have gained another habitation. Sometimes, however, they call for the *sāstre*, i. e. magician, to enquire if he can find out the cause of their troubles; when perhaps he says, the walls are too high, or too much in this or that direction; and then may be seen master, servants, children, carpenters, and masons, all busily employed in making the prescribed alterations. But another reason for the desolation in houses is, that a father sometimes leaves the dwelling to two or three of his sons; and then, when the necessary repairs have to be

* See note on Psalm cxxi. 6.

made, one will not do this, and another will not do that, till the whole crumbles to the ground.

XIV. 12.—"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down, which didst weaken the nations!" Margin, instead of Lucifer, "*daystar*."

What are we to understand by the term Lucifer? nothing more than the name of the MORNING STAR: which may be VENUS or JUPITER, according to the relative position in reference to the sun. But to whom in the passage is the term Lucifer applied? No doubt to the Assyrian monarch; for nearly the whole chapter relates to the downfall of the Babylonish, or rather Assyrian empire. But is not Satan sometimes called by that name? He is: and so far as the MORNING STAR is concerned, nothing can be more inappropriate than to give to him the name of the beautiful harbinger of day. But there is surely some reason for this epithet being attached to that fallen spirit. How can Lucifer be called SON of the morning? Is not that planet especially VENUS, of the feminine gender? No, in Eastern language it is always MASCULINE! But what do lexicographers say about הילל *heilel?* Parkhurst has, "The morning star, from its vivid splendour;" and this interpretation is in some measure confirmed by the 13th verse. But do not some suppose that Lucifer is an improper rendering, and that it ought to be "HOWL?" Yes; but what difference does that make as to the epithet morning star being applied to the monarch of Babylon? None; as SON OF THE MORNING still implies the same star, having for its prefix howl, cry, lament, which well agrees with the predicted downfall of the king. But has not the word הילל a distinctive meaning? The learned editor of Calmet says, under Lucifer, "This word seems to import one unduly exalted, or who has exalted himself unduly, a famous braggart, an upstart, intoxicated with power and supremacy, and therefore playing mad freaks in his tyranny

over neighbouring nations." But what has this to do with the beautiful MORNING STAR? Nothing; it is to the PERSON signified we are to look for an explanation. But why call the monarch of Assyria by the name of that star? Because I believe it to refer to his system of mythology. The editor to Calmet says, "the subsequent allusions to ascending into heaven;"—to "exalting his throne above the stars of God;"—to "sitting on the mount of the congregation, that is of the gods;"—"on the sides of the North," that is, the mount Meru of the Hindoos; seem to be Oriental, and even Brahminical. I have repeatedly shown* that the Hindoo and Assyrian systems of idolatry are substantially the SAME, and I think it is there we are to look for an illustration of the QUALITIES attributed to Lucifer, and also for an explanation of other allusions in this chapter. The name of the morning star among the Hindoos is VELLE, and to it is attached PERSONALITY. He was the *gooroo*, i. e. priest and teacher of the demi-gods or giants, called ASSURS (recollect the Assyrians are often mentioned by that name in the Old Testament and in the Apocrypha) to VELLE are ascribed the most malignant powers; and through his cunning the gods were conquered by the ASSURS, made prisoners, and put to the most DEGRADING offices. This braggart and the tyrants now rejoiced over the humbled gods, and were so intoxicated with their achievements that they began to contemplate plans of greater daring. But Siva the supreme, hearing the cries of the celestial inhabitants, and compassionating their misery, complied with their requests, and granted a son to arise from his own body, through whom they regained their liberty, conquered the ASSURS, and their wicked *gooroo* VELLE, and thus triumphed over their old and cruel foes.†

* See Introduction, and various other places in this volume.

† In the book Scanda Purāna (which is now in course of translation) is a full account of VELLE; of the origin, conquests, and tyranny of the ASSURS; of their cruelties to men, and all the celestials (excepting Siva the supreme), and of their final overthrow by Scandan, the son of Siva.

There is a striking similarity betwixt the giants, gods, and demi-gods of the East, and those of Greece and Rome: Lempriere—" The giants are

"How art thou cut down to the ground, which didst weaken the nations."

The ruthless monarch of Assyria (ASSUR or ASHUR), had

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represented as men of uncommon stature, with strength proportioned to their gigantic size. Some of them, as Cottus, Briareus, and Gyges, had fifty heads! and one hundred arms! and serpents instead of legs. The defeat of the TITANS, to whom they were nearly related, incensed them against Jupiter, and they all conspired to dethrone him. The god was alarmed, and called all the deities to assist him against a powerful enemy, who made use of rocks, oaks, and burning woods for their weapons, and who had already heaped mount Ossa upon Pelion, to scale with more facility the walls of heaven. At the sight of such dreadful adversaries, the gods fled with the greatest consternation into Egypt, where they assumed the shape of different ANIMALS, to screen themselves from their pursuers. Jupiter, however, remembered that they were not invincible, provided he called a MORTAL to his assistance, and by the advice of Pallas he armed his SON Hercules in his cause. With the aid of this celebrated hero, the giants were soon put to flight and defeated."

Now then for the Hindoo account. The ASSURS were beings of immense stature; some of the chiefs, such as SINGĀ-MUGGAM and VĀNAN, had each one thousand heads; others had five hundred; and many were furnished with three, and ten heads. They were the enemies and conquerors of the gods, and when fighting had, for weapons, rocks and burning forests, which they threw at the chariots of the celestials. At last those of the gods who were not made prisoners, took to flight, and assumed the shape of various living creatures! Brahma took the form of a SWAN; Vishnoo that of a KITE; Cupera, became a CROW; Yama changed himself into a CAMELEON; and Indran became a PEACOCK. At last the ASSURS were defeated by Scandan the SON of Siva, the supreme, and the gods were restored to their former dignity. Is there not a VERY striking resemblance betwixt these accounts and those of nations so remote as the Greeks and Hindoos? Chance it could not be. But the TITANS were said to be nearly related to those giants who fought the gods; and I am much mistaken if the wars of the RĀCHA-THAR and VISHNOO do not form another parallel to the Western story. But in what did these kindred accounts of India, Greece, and Egypt (the latter also detail similar events) ORIGINATE? There must have been some common source. I agree with many learned men of antiquity and modern times, in looking at the SCRIPTURAL account of the "tower whose top was to reach unto heaven," and whose builders were confounded and scattered by CELESTIAL agents, for an explanation of the wars of the gods and men. Now, then, let it be recollected, that this Babel was the capital of Assyria! reflect on the proud monarch of that nation, to whom the name Lucifer, or VELLE, the malignant *gooroo* of the ASSURS, was given; think also on the signal defeat of his ancestors by celestial agents at Babel; and then you see more of the force, the severity, the dignity of the prophet, in saying, "How art thou fallen from heaven, O Lucifer, son of the morning!"

long been devastating the nations; he had assumed to himself the name of the morning star, VELLE, the cruel, the malignant *gooroo* of the ASSURS, who conquered and enslaved the gods; he emulated the daring of his impious ancestors at Babylon, and now he was to be " cut down to the ground."

13, 14. — " For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High."

These profane boastings are in excellent keeping with the triumphs ascribed to VELLE, and the intoxicated ASSURS, who trampled on the humbled gods. They were then contemplating plans of still greater daring, were about to ascend into heaven, and to exalt their thrones above the stars of God. The bloated chief, in his wild purposes, said, " I will sit upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds;. I will be like the Most High." Siva, the supreme, and all the gods, lived in infinite splendour on the heavenly mountains *Hymalaya* and *Meru;* but VELLE and the monstrous ASSURS were for occupying their places.* (See on Isa. lxv. 11.)

* The Hymalayan mountains are the highest in the world, as they outreach by some hundreds of feet *Cotopaxi* and *Chimborazo* of the Andes. † They are considered as MOST SACRED in ALL parts of the East; and are known to the Hindoos as the mountains of the North! When the accomplished Heber first saw their stupendous heights, he was struck with awe at what he termed the "greatest earthly works of the Almighty Creator; the highest spots below the moon." He was so astonished with the scenes, that he says, " My attention was completely strained, and my eyes filled with tears; every thing around was so wild and magnificent, that man appeared as nothing, and I felt myself as if climbing the steps of the altar of God's great temple." "The SNOWY mountains, which had been so long eclipsed, opened on us in full magnificence."

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† Several of these have an altitude of 20,000 feet.

But as were the proud heroes of this mythologic story, who in battle hurled rocks and mountains on their foes, who aspired to the habitation of the gods in their sublime heights; so was this Assyrian braggart, who arrogated to himself the name of VELLE, the star of the morning, who was for destroying God's people, and his holy mountain to be brought to the ground: and those who saw it were to ask, "Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?"

Lucifer, the morning star, is called VELLE in the East, and is of the masculine gender (agreeing with the "SON of the morning"): he was the malignant *gooroo* of the ASSURS, who wished to ascend into the sublime abodes of the gods. Here we have allusions to the identity of the Assyrian, Egyptian, Indian, and Grecian systems, in the wars of the gods and giants, in the overthrow of the former, their flight, and assumption of the shape of animals, and final restoration by a SON of the supreme Jupiter, or Siva. Here, also, we have the probable origin of the term Lucifer, as being applied to Satan; and of the stories in reference to the overthrow by celestial agents of the profane builders in the capital of Assyria. Here, also, we have a dignified PROSOPŒIA of Lucifer, the morning star, assigned to the Assyrian king in his insane and malignant wishes to triumph over the Most High; and here we have allusions and confirmations of Holy Writ, which point with the finger of scorn at the pigmy efforts of men to disorganise that blessed system of truth: and here we have a most sublime declaration of the majesty of Jehovah.

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19. — "Thou art cast out of thy grave like an abominable branch."

Some suppose the term branch refers to the tree on which criminals were executed: but Dr. Boothroyd says "the word נצר never signifies a tree, nor even such a branch as would be able to bear the weight of a malefactor." I believe the

word branch is here used as a metaphor for a descendant: a man. Thus the Orientals often call the different members of a family, BRANCHES. In the preceding verse, reference is made to the splendid way in which the kings of the nations were interred in their own sepulchres: but this monster was not thus to repose in sepulchral glory, but to be cast out of his grave, like an abominable BRANCH of the house of his fathers. For it is said in the next verse, "Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people." (See on Gen. xlix. 22.)

23.—"I will sweep it with the besom of destruction, saith the Lord of hosts."

What was he going to sweep? The devoted city of Babylon. The word BESOM is often used as a figure, to denote the way in which people are swept from the earth. Thus, when the cholera morbus began to rage, it was said, "Alas! alas! it is sweeping us away as with a BESOM." "How is the cholera in your village?"—"It has come like besoms." When the people made offerings and sacrifices to the demons who were believed to produce the disease; the magician, who was believed to be the devil's agent, sometimes said, "Make such and such offerings, or I will sweep you away with a besom." In the Hindoo Calendar or Almanack, where predictions are given respecting certain months of the year, it is often said, "The year is not good, it brings a besom."

XVI. 2.—"As a wandering bird cast out of the nest."

The figure appears to be taken from a young bird being thrown out of the nest before it is able to fly, and which consequently wanders about for a place of refuge. "Well, Tamban, what has become of your profligate son?"—"I know not, my friend, because I have turned him out of the nest." "Why, my boy, have you come to this distant country?"—"Because my relations turned me out of the nest." "Alas for me! alas for me!" says the bereaved mother; "my young

one has taken to the wing; it has flown from the nest." "I have only one left in the nest; shall I not take care of it?" "I should like to get into that nest;" says the young man who wishes to marry into a high and rich family. "Ah! my lord, dismiss me not from your service: to whom shall I go for employment? I have many children, who will be sufferers if I leave you: who will throw a stone at the nestlings? who will put fire to the lair of the young cubs of the jungle? Ah! my lord, turn me not away; I shall be like a bird wandering from its nest."

4.—"The extortioner is at an end, the spoiler ceaseth, the oppressors are consumed." (The Hebrew has, instead of *extortioner*, *wringer;* and in place of *oppressors*, the *treaders down*.)

The Tamul version agrees with the Hebrew, "to wring, to squeeze, and press." "The treaders down," alludes to the custom of conquerors, who make their prisoners lie down on the ground, in order that they may tread upon them. (See on chap. xviii. 7.

11.—"My bowels shall sound like an harp."

"Woe is me! woe is me! my bowels are like the *tam-bat-tam;*" i. e. the native drum. "Yes; my bowels are like the black cloud;" *i. e.* when it discharges its thunder.

XVIII. 1.—"Woe to the land shadowing with wings."

Learned men have written much respecting the locality of the land shadowing with wings, and have come to very different conclusions. One man proves to his OWN satisfaction that it means such a country; another, on seeing the gauntlet on the ground, enters the lists, and in a high tone of spiritual chivalry says, it means no such place; that we are to look in a very different direction for a solution of the difficulty. Though I do not undertake to decide as to what COUNTRY is meant, I may offer illustrations to no less than six Orientalisms which are found in this chapter.

1. "The land shadowing with wings." In Eastern language the SHADOW of a person means his PROTECTION, and the COMFORT derived from such a situation, and this is the meaning of the following passages:—"The children of men put their trust under the SHADOW of thy wings." "In the SHADOW of thy wings will I rejoice." "He that dwelleth in the secret place of the Most High, shall abide under the SHADOW of the Almighty." "To trust in the SHADOW of Egypt." "Therefore shall the strength of Pharaoh be your shame, and the trust in the SHADOW of Egypt your confusion." Also in Judges ix. 15. Ps. xvii. 8. Cant. ii. 3. Isa. xxv. 4.; xlix. 2. Lam. iv. 20. Ezek. xxxi. 6. 12. 17. the word SHADOW has a kindred meaning. In conformity with the above idea the figure may be heard daily. Listen to that destitute man; he goes to his superior, and says, "My lord, look upon a miserable creature; have pity on me, and allow me to come under your SHADOW." "Ah! could I but get under the SHADOW of the king, then should I be at rest." "How is Mutto getting on in these days?"—"Getting on? have you not heard he is under the SHADOW of the Modeliar?"

Whatever land, therefore, may be meant, it points at some country which affected to be its own PROTECTION (and probably that of others) by its SHADOWING WINGS, and may mean "the SHADOW of Egypt."*

2.—"Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down."

2. To whom were the messengers to go? to a terrible people. What was to be their condition? they were to be SCATTERED—were to be routed; dispersed, put to confusion. Thus Moses: "Rise up, Lord, and let thine enemies be SCATTERED, and let them that hate thee flee before thee."

* See Belzoni's Plates, by Mr. Murray, Albemarle Street, where the wings, the protecting emblems, may be seen in every temple and cave.

Thou "hast SCATTERED us among the heathen." "Ye shall be SCATTERED through the countries."

"Scandan was the hero of the gods; he SCATTERED all the Assurs." "The king has SCATTERED all his foes." "The British troops have SCATTERED the Birmese." The terrible people, therefore, were to be SCATTERED, dispersed, routed; to be put to utter confusion.

3. They were also to be "PEELED;" *i. e.* to be SHAVED. The original מורט MURUTH is by some rendered "MADE BALD"—by others "*peeled* or *shaved*." Parkhurst says, under מרט, III. "To make smooth, as the head stripped of its hair, occurs (Ezra ix. 3.) literally, And I made my head smooth from hair. Isa. l. 6. I gave my cheeks to those who made them smooth; namely, by plucking off the hair, which according to the Eastern notion was, and still is, an indignity of the highest kind." The learned Lexicographer thinks the passage in Isaiah translated "peeled" refers to the same thing.

Dr. A. Clarke says "PEELED—SMOOTHED—either relating to the practice of the Egyptian priests, who made their bodies smooth by SHAVING off their hair, or rather to the country's being made smooth, perfectly plain, and level, by the overflowing of the Nile."

The Tamul translation has, instead of "peeled," "shaved;" which I believe to be the true meaning. Parkhurst is right in saying to pluck off the hair (or shave), is a great indignity in the East. To say the king has SIRITU, or SAVARITU, *i. e.* SHAVED his enemies, shows at once they have been completely in his power. "The boasting foe says he will SHAVE us all: but let him take care of his own hair." "Yes, wretch, I will shave thee." (See PARTICULARLY on Isa. vii. 20.) "In the same day shall the Lord SHAVE with a razor that is hired," &c. (Also on Deut. xxi. 12, 13., and 2 Chronicles xvi. 14.)

4. "Meted out." "I will mete out the valley of Succoth." Dr. A. Clarke:—"Dividing and METING out signify possession." The definition of the learned Doctor is in exact accordance with the Eastern notion: thus the British

have ALLATU, *i. e.* MEASURED India, means they have subdued, portioned out, taken possession of it. The idea seems to be taken from the practice of dividing the land of a conquered foe, and giving it out for the possession and enjoyment of strangers; or even to those whose real property it was.

5. "Trodden down." Joshua called the captains of his army, and said, "Come near; put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them." Look, also, at the exciting language of the great deliverer (chap. lxiii. 3.):—"I will tread them in mine anger, and trample them in my fury." (Ps. cxix. 118. Isa. xiv. 19.; xxv. 10.; xxviii. 3. and 18. Lam. i. 15. Dan. viii. 13. Mic. vii. 10. Luke xxi. 24. Heb. x. 29.)

In the wars of the gods and giants, frequent mention is made of the savage triumph of the conquerors, who trampled on the bodies of the vanquished. Thus Vishnoo stood on the body of the demon he had conquered; and thus do those who overcome others at this day. "Get out of my way, contemptible fellow, or I will TREAD upon thee." "My feet shall soon press thy neck." "Thou art not good enough for me to tread upon." "Trodden down."

7.—"In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled."

6. This completes the degradation of the vanquished. They were now to be presented as SLAVES to the conqueror; alluding to the custom of presenting prisoners of war as slaves to the victors. See, then, the gradation of their misery; they were, 1. To be SCATTERED, *i. e.* conquered, dispersed; 2. Were to be SHAVED, as a token of their captivity; 3. They and their lands were to be meted out, divided, and taken possession of; 4. Were to be TRODDEN under foot, to denote their misery; and, 5. To complete the picture, were to be presented as SLAVES to the conquerors.

XXI. 5. — "Arise, ye princes, and anoint the shield." (Hab. i. 16. — "They sacrifice unto their net, and burn incense unto their drag.")

Strange as it may appear, the Hindoos make offerings to their weapons of war, and to those used in hunting. Fishermen offer incense to the bag in which they carry their fish, and also to the net; thus, whilst the incense is burning, they hold the different implements in the smoke. They also, when able, sacrifice a sheep or a fowl, which is said to make the ceremony more acceptable to Varuna, the god of the sea. Should the tackle thus consecrated not prove successful, they conclude some part of the ceremony has not been properly performed, and therefore must be repeated. But, in addition to this, they often call for their magicians to bless the waters, and to intercede for prosperity. Nor is this sacrificing to implements and weapons confined to fishermen, hunters, and warriors; for even artisans do the same thing to their tools; as also do students and scholars to their books. Thus at the feast called *nava-rātere*, i. e. the nine nights, carpenters, masons, goldsmiths, weavers, and all other tradesmen may be seen offering to their tools. Ask them a reason, and they say the incense and ceremonies are acceptable to *Sarusa-pathi*, the beautiful goddess of Brahma.*

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8. — "And he cried, A lion: my lord." The margin has this, cried "AS a lion."

The Tamul translation also has this, *as a lion;* and nothing can be more common than to say of a man who has a loud voice, or of one who makes a great noise, *orou, singam, pole, sattam, pannu-kerār*, i. e. he makes a noise like a lion.

* Tyerman and Bennet, in their travels in a more remote province of India, met with a similar usage: they say, "This is the day on which the Hindoos pay divine honours to the implements of their various trades, the files and hammers of the smiths, the chisels and saws of the carpenters, the diamond of the glazier, the crucible of the goldsmith. Thus do they resemble those of old, who sacrificed to their net, and burnt incense to their drag."

Thus did the man in the watchtower cry aloud like a lion.

9.—"Babylon is fallen, is fallen."

This is a prophecy, and yet speaks as if the event to which it relates had been already accomplished. In Jeremiah, also, li. 8., it is said, "Babylon is suddenly fallen and destroyed." David says, "Thou hast smitten all mine enemies." Dr. A. Clarke says, "That is, thou wilt smite!" He speaks in full confidence of God's interference, and knows that he shall as surely have the victory as if he had it already. In these selections the PAST tense is used instead of the FUTURE. He who came from Edom with dyed garments from Bozrah, is made to say, "I will stain all my raiment." Dr. A. Clarke has, "And I have stained." In this instance, therefore, the FUTURE is used for the PAST. (Ps. lxix.):—"Let their table become a snare before them; and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents." Dr. Boothroyd renders these imprecations in the future, because he believes the whole to refer to judgments that SHOULD fall on the enemy. Dr. A. Clarke says, "The execrations here, and in the following verses, should be read in the FUTURE tense, because they are PREDICTIVE, and not in the IMPERATIVE mood, as if they were the offspring of the Psalmist's resentment."

It is common in Eastern speech, in order to show the CERTAINTY of any thing which SHALL be done, to speak of it as having been ALREADY accomplished. Thus the Psalmist, in speaking of the iniquities of bad men as having already received their reward, evidently alludes to the CERTAINTY of future punishment. It is therefore of the first importance to know in what tense the verb is meant, as that alone will give a true view of the intention of the writer.

In the Tamul language the PAST tense is often elegantly used for the FUTURE: thus, in the *Nan-nool* (the Native grammar) this distinction is beautifully illustrated. Does a note require to be taken to another place in a very short time, the messenger, on being charged not to loiter on the way, replies, "*Nan vanthu vuttain*," i.e. "I have already RETURNED:" whereas he has not taken a single step of his journey. "My friend," asks the priest, "when do you intend to go to the sacred place and perform your vows?"—"*Nan poye van-thain*," i. e. "I have been and returned," which means he is going immediately. "Carpenter, if you are not quick in finishing that car, the gods will be angry with you."—"My lord, the work is already done;" when perhaps some months will have to elapse before the work can be finished.* But they also use the PAST for the FUTURE, to denote CERTAINTY as well as SPEED. Do the ants begin to run about with their eggs in their mouth, it is said, "*mally-pay-yattu*," it has rained, though a single drop has not fallen on the ground. The meaning is, the sign is so CERTAIN, that all doubt is removed. "Why does that man go to the village? Does he not know the cholera is sweeping as a besom? Alas! alas! *avoon-chetu ponān*; he is already dead;" which means, he will certainly die.† Should the friends of a young man enquire whether he may go to sea; the soothsayer says (if the signs are unfavourable), "He is already drowned."

But the FUTURE is also used instead of the past, as in the case of the deliverer from Bozrah: "I will stain," for "I have stained." Should a man refuse to obey an officer, and

* When Messrs. Tyerman and Bennet told King Pomare of Tahite, that they wished to have the model of a canoe, he replied, "It is made long ago;" meaning, that it should certainly and immediately be done. Vol. i. p. 123.

† The people of the East believe the cholera to be infectious, and I think the same: but when due precautions are taken, there is scarcely any cause for fear. I have known a whole village depopulated; but am persuaded it would not have been the case, had more attention been paid to cleanliness, and to the modes in which the sick were attended to, and their dead buried.

enquire, "Where is the order of the king?" the reply is, "He WILL command," which strongly intimates it has been done, and that other consequences will follow. (1 Sam. iii. 13. See margin, 1 Kings iii. 13.; also vi. 1., and xv. 25. 2 Kings viii. 16. Dan. ii. 28.; also iii. 29.; for all of which see marginal readings. See Dr. A. Clarke on Matt. iii. 17. also xxvi. 28., blood IS shed, for WILL be shed.)

XXII. 17.—"The Lord will carry thee away with a mighty captivity, and will surely cover thee." (Esther vii. 8. 2 Sam. xix. 4. Ps. lxix. 7. and lxxiii. 6. Prov. x. 6. Jer. iii. 25. Ezek. vii. 18.)

To be covered is a sign of mourning, of degradation, and inferiority. People in great sorrow cover their faces with their robes; thus may be seen the weeping mother and sorrow-struck father: they cover themselves from the sight of others, to conceal their dejection and tears. But when people are ashamed, also, they cover their heads and faces. For a man to say he will cover another, intimates superiority, and shows that he will put him to confusion. "Yes, the man who was brought up and nourished by the Modeliar, is now greater than his benefactor, for he COVERS him." "Look at that parasitical banyan tree; when it first began to grow on the other tree, it was a very small plant, but it has been allowed to flourish, and now it COVERS the parent stock."

Thus, those who were to be carried into captivity, were to be COVERED, in token of their sorrow, degradation, and inferiority.

18.—"He will surely violently turn, and toss thee like a ball, into a large country: there shalt thou die." The Hebrew has, instead of "large country," "land large of spaces."

This figure, *violently to turn thee*, appears to be taken from the custom of a conqueror who rolls on the ground the person he has vanquished: hence it is common to say, "I

will roll thee," for "I will triumph over thee." "You roll me, fellow! I will roll you and turn you upside down." Does a man overcome another in argument, the bystanders say, "Ah! how he has rolled him." "Nay, nay, you have not rolled me yet." But to say, you shall be rolled, means also, you shall die; which seems to be implied in the threatened captivity, for "there shalt thou die."

22.—"And the key of the house of David will I lay upon his shoulder."

How much was I delighted when I first saw the people, especially the Moors, going along the streets with each his key on his shoulder. The handle is generally made of brass (though sometimes of silver), and is often nicely worked in a device of filigree. The way it is carried is to have the corner of a kerchief tied to the ring; the key is then placed on the shoulder, and the kerchief hangs down in front. At other times they have a bunch of large keys, and then they have half on one side of the shoulder and half on the other. For a man thus to march along with a large key on his shoulder, shows at once that he is a person of consequence. "Rāman is in great favour with the Modeliar, for he now carries the key." "Whose key have you got on your shoulder?" "I shall carry my key on my own shoulder."

The key of the house of David was to be on the shoulder of Eliakim, who was a type of him who had the "government" "upon his shoulder;" "the mighty God, the everlasting Father, the Prince of peace."

23.—"I will fasten him as a nail in a sure place." (Ezra ix. 8.)

When a man in power has given a situation to another, it is said of the favoured individual, "He is fastened as a nail." "Yes, his situation is fixed, he will not be moved." "What! has Tamban lost his glory? I thought he had been fastened as a nail."

XXV. 10, 11. — "Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth." (The margin has, instead of "trodden down," "or threshed in *Madmenah*.")

Dr. A. Clarke, has "for the dunghill," "under the wheels of the car." This may allude to their ancient cars of war, under which Moab was to be crushed, or under her own heathen cars, in which the gods were taken out in procession. To spread forth the hands, as a person when swimming, may refer to the involuntary stretching forth of the limbs, when the body was crushed with the weight of the car; or to the custom of those who, when they go before the car in procession, prostrate themselves on the ground, and spread out their hands and legs as if swimming; till they have measured the full distance the car has to go, by throwing themselves on the earth at the length of every six feet, and by motions as if in the act of swimming. The whole of this is done as a penance for sin, or in compliance with a vow made in sickness or despair.

XXVIII. 15.—"We have made a covenant with death."

Of those who have often had a narrow escape from death, it is said, "Those fellows have entered into an agreement with death." "They have made a friendship; death injure them! *chee, chee,* they understand each other."

XXIX. 4. — "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low, out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust."

The whole of this refers to the way in which wizards profess to hold communications with evil or departed spirits. (See on Deut. xviii. 11.)

XXX. 14. — "And he shall break it as the breaking of the potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit."

This solemn threatening refers to the Jews for their wicked reliance "in the shadow of Egypt:" they were to be reduced to the greatest straits for thus trusting in the heathen. It is proverbial to say of those who have been robbed, and left in destitute circumstances, "They have not even a potsherd, not a broken *chatty* in their possession." To appreciate this idea, it must be remembered that nearly all their cooking utensils, all their domestic vessels, are made of earthenware; so that not to have a potsherd, a fragment left, shows the greatest misery. Even Job, in all his poverty and wretchedness, was not so destitute, for he had "a potsherd to scrape himself withal." "A sherd to take fire from the hearth." This allusion may be seen illustrated every morning in the East. Should the good woman's fire have been extinguished in the night, she takes a potsherd in the morning, and goes to her neighbour for a little fire to rekindle her own; and as she goes along, she may be seen every now and then blowing the burning ember, lest it should go out.

They were not to have a sherd, out of which they could drink a little water. Not having pumps, they are obliged to have something to take water from the well or tank. Of a very poor country it is said, "In those parts there is not a sherd out of which you can drink a little water." "The wretchedness of the people is so great, they have not a sherd with which to take water from the tank."

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22. — "Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence."

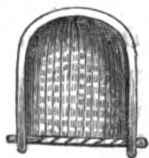
By this passage we are strongly reminded of the idols,

which were to be cast unto the moles and the bats: the offensive allusions in both places are nearly related, and show with what sovereign contempt the gods were to be treated. The indecent reference may be heard in every street and bazār, from the mouths of people of every class, and even children, who, so far from being reproved, are only laughed at. When females quarrel, they often call each other *toomy-cheely*, and, strange to say, men do the same thing. Thus were the "images of gold" to be cast away, "as a menstruous cloth," saying, "Get thee hence."

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24. — "Shall eat clean provender, which hath been winnowed with the shovel and with the fan."

Those who form their opinion of the latter article by an English FAN, will entertain a very erroneous notion. That of the East is made of the fibrous part of the palmirah or cocoa tree leaves; it measures about a yard each way, and is of the annexed shape. Thus may be seen the farmer wafting away the chaff from the corn, having the round part of the fan in his hand: and thus may be seen the females in the morning, tossing in the air the husk from their rice. (See on Jer. xv. 7.)



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29. — "Ye shall have a song, as in the night when a holy solemnity is kept." (Job xxxv. 10. "Who giveth songs in the night." Psa. xlii. 8.; lxxvii. 6.)

Music is considered far more enchanting at night than at any other period; "it gives cheerfulness to darkness, and pleasure to the heart." Their favourite proverb is, "the DAY SONG is like the flower of the gourd," *i. e.* devoid of smell. Nothing is more common than for adults to sing themselves to sleep: thus, as they recline, they beat a tabret and chant the praises of their gods, till through heaviness they can scarcely articulate a word. At other times the mother or wife gently taps the instrument, and in soft tones lulls the in-

dividual to repose. In the night, should they not be able to sleep, they have again recourse to the same charm, and not until they shall have fairly gone off in fresh slumbers, will their companions have any rest. Hence in passing through a village or town at midnight, may be heard people at their nightly song, to grace the festive scene, to beguile away their time, to charm their fears, or to procure refreshing sleep. The Jews then were to be delivered from the proud Assyrian's yoke, and again to have their pleasant song in the night.

32.—"And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it." (The margin has, instead of "every place where the grounded staff shall pass," "every passing of the rod founded:" and, instead of "lay upon him," "cause to rest upon him.")

Dr. Boothroyd has, "And wherever shall pass the rod of correction." Dr. Adam Clarke, "The rod of his correction." The following is a free translation of the Tamul version:—"It shall come to pass in all places, after the great battle against the fixed (grounded) sceptre, the Lord will give rest; therefore shall it be celebrated with tabrets and harps."

Whose staff or sceptre was this?—Jehovah's. It was "grounded," rooted, strongly fixed. Who were to fight against this sceptre?—The proud Assyrians, "in battles of shaking." What was to be the result of the contest?—The Tamul says, "The Lord will give rest." How would the feelings of the emancipated Jews be shown?—By songs and musical instruments. They were to have "a holy solemnity," and their nightly song, and to go forth with tabrets and harps, in joyful exultation over the fallen foe. A place was prepared for the wicked monarch, the "son of the morning;" he was now to be "cut down to the ground," and to "be brought down to hell, to the sides of the pit." "For

Tophet is ordained of old, yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood (Boothroyd, fiery pyre): the breath of the Lord, like a stream of brimstone, doth kindle it." Have we here any allusion to the immense sacrifices of the Assurs, in which the pits were said to be miles in depth; where they offered hecatombs of animals, and into which many of their chiefs heroically sprang, and were destroyed, or restored by the supreme god of their mythology?

XXXII. 2. — An hiding-place from the wind —— as rivers of water in a dry place."

"Ah! that benevolent man, he has long been my shelter from the wind; he is a river to the dry country."

XXXIII. 11. — "Ye shall conceive chaff; ye shall bring forth stubble."

When married females quarrel, they often say, "Yes, thy womb shall give children, but they shall all be as chaff." "Yes, barren one, you may have a child, but it will be blind and dumb." "True, true, you will bring forth a *pămbu-vethe*," i. e. a generation of serpents.

XXXIV. 11. — But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness."

This passage refers to the DESOLATION of the enemies of God. Their splendid palaces were to be overgrown with thorns, and dragons were to find there their habitation; and the owl also, "the fearful bird of night," was there to have her dwelling-place. (See on Chap. xiii. 21.) "He shall stretch out upon it the line of confusion, and the stones of emptiness." This is confessedly a very difficult passage: Dr. Boothroyd translates, "He shall stretch over her the line of desolation, and let fall the plummet of emptiness." The Tamul translation

has it, "Upon that he will hold (stretch) the thread of the open place, and the hanging of emptiness." Does not this refer to the spider, which was also to occupy the forsaken mansions of the great! There was she to stretch out her thread and hanging of emptiness. It accords well with Oriental sentiments to associate the spider with ruins and neglected places: hence the expressive couplet on desolation, quoted by Dr. A. Clarke (from Sir Wm. Jones), on Zeph. ii. 14.:— "The spider holds the veil in the palace of Cæsar: the owl stands sentinel in the watchtower of Afrasiab." (See on Zeph. ii. 14.)

XXXVIII. 12.—"Mine age is departed, and is removed from me as a shepherd's tent."

The shepherds of the East are often obliged to remove their flocks to distant places to find pasturage; hence their habitations are exceedingly light, in order to be the more easily removed. The "lodge in a garden of cucumbers," and the frail resting-place of the shepherd, greatly resemble each other.

17.—"Thou hast cast all my sins behind thy back."

Jeroboam preferred "molten images" to the true God, and therefore the Lord said unto him by Ahijah, thou "hast cast me behind thy back." The Levites said of the children of Israel, they "rebelled against thee, and cast thy law behind their backs." The Lord said of the wicked cities of Samaria and Jerusalem, "Thou hast forgotten me, and cast me behind thy back." This metaphor, to cast behind the back, is in common use, and has sometimes a very offensive signification. The expression is used to denote the most complete and contemptuous rejection of a person or thing. "The king has cast his minister behind his back," *i. e.* fully removed him, treated him with sovereign contempt. "Alas! alas! he has thrown my petition behind his back; all my efforts are defeated." "Yes, man, I have forgiven you; all your

crimes are behind my back; but take care not to offend me again."

XL. 11. — "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

The shepherds of antiquity were "an abomination unto the Egyptians," and so they are among the Hindoos: and as the Egyptians would not eat with the Hebrews, so neither will the various castes of India eat with their shepherds. The pastoral office in the East is far more responsible than in England, and it is only by looking at it in its various relations and peculiarities, as it exists there, that we gain a correct view of many passages of Scripture. Flocks at home are generally in fine fields, surrounded by hedges or fences; but there they are generally in the wilderness, and were it not for the shepherds would go astray, and be exposed to the wild beasts. As the sons of Jacob had to go to a great distance to feed their flocks, so still they are often absent for one and two months together, in the place where there is plenty of pasturage. In their removals, it is an interesting sight to see the shepherds carrying the lambs in their bosoms, and also to witness how gently they "lead those that are with young." Another interesting fact is the relationship which exists betwixt the pastor and his flock; for being so much together, they acquire a friendly feeling: hence the sheep "know his voice, and a stranger will they not follow." Does he wish to remove to another place, he goes to such a distance as that they can hear his voice, and then he imitates the noise made by a sheep, and immediately they may be seen bounding along to the spot where he is. Thus "he goeth before them, and the sheep follow him, for they know his voice." But another way of leading a flock, especially where there are goats, is to take the branch of a tree and keep showing it to them, which causes them to run along more cheerfully. He also calleth

" his own sheep by name," and it is interesting to notice how appropriate the names are to the animals. Thus, should a sheep or a cow have a bad temper (or any other failing), it will be called the angry one, the malicious, or sulky, or wandering one; the killer of her young, the fiend; the mad one, the jumper, the limper, the dwarf, the barren, the fruitful, the short, the fat, the long, the tricky one. The cows also are named after some of their goddesses, particularly after the wives of Siva, Vishnoo, and Scandan; thus Lechymy, Pārvati, and Valle, may be heard in every herd. To bulls are given the names of men and devils; as Vyraven, Pulliăr, Māthan, &c. Before the sun shall have gained his meridian, the shepherds seek out a shady place, where they may make their flocks " to rest at noon." As the shepherd who mounted the throne of Israel carried his sling and his stone, so these generally have the same missiles by which they correct the wanderers, and keep off their foes: hence the dog is scarcely ever used in the tending or guiding of flocks. As was Jacob, so here the shepherds are often remunerated in kind, and therefore have not any other wages (except now and then a little cloth or rice); hence, often, a certain number of the rams are given as pay, and to this also the Patriarch may allude: " The rams of thy flock have I not eaten." In most of these particulars we see illustrations of Him who " is the Shepherd, the stone of Israel," who laid prostrate the " roaring lion " of hell, and who keeps us in safety, so that the foe cannot pluck us out of his hand.

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12. — " Who hath measured the waters in the hollow of his hand, and meted out heaven with the span; and comprehended the dust of the earth in a measure; and weighed the mountains in scales, and the hills in a balance."

Here we have a vivid illustration of the dignified and gorgeous imagery of the East. " What man can take up the waters of the unknown dark ocean in his hands?" " Whose

fingers are long enough to span the arch of heaven?" "Who can bring together all the dust of the earth in measure?" "Who can weigh the hills and mountains in scales?" These figures largely show the insignificance of man.

15.—"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing."

Here we have another allusion to the majesty of Jehovah, who is infinite in all his perfections. Dr. Boothroyd has, "Behold, the islands he taketh up as an atom." The Tamul translation has it ANU, *i. e.* atom; which is in harmony with the figure, "The nations are as a drop," and "small dust;" and the islands are like an atom in his hands.

XLII. 2.—"He shall not cry, nor lift up, nor cause his voice to be heard in the street." (Matt. xii. 19.)

When two or more people go along the streets, they speak in such a loud voice, that all who pass may hear. Has a person gained or lost a cause in a court of justice, he vociferates his story again and again to his companions, as he goes along the road. This practice may have arisen from the custom of the superior walking the first, which makes it necessary for him to speak in a loud voice, that those who are in the rear may hear his observations. Men of a boisterous temper, who wish to raise a clamour, or those who are the leaders in any exploit, always bawl aloud when they talk to their companions, as they go along the road.

14.—"I will destroy and devour at once." The Hebrew has, instead of *devour*; *swallow*, or *sup up*. (Hab. i. 9. "They shall come all for violence: their faces shall SUP up as the East wind." Gen. xli. 6. "And, behold, seven thin ears, and blasted with the East wind." Exod. x. 13. "The Lord brought an East wind upon the land all that day, and all

that night; and when it was morning, the East wind brought the locusts." (Ezek. xvii. 10. "When the East wind toucheth it, it shall wither." Jonah iv. 8.)

The words *devour*, *swallow*, or *sup*, as used by Isaiah, and Habakkuk, evidently allude to the same thing. Jehovah had refrained himself, but now he was about to come forth and utterly destroy his enemies. When a king wishes to convey an idea that he will completely destroy his foes, he says, I will MULLUNGA-VAIN, *i. e.* "swallow them up." Habakkuk says of the Chaldeans, "Their faces shall sup up, as the East wind." Of a man who has a savage face, it is said, "He has a MULLUNGERA-MUGGAM, a devouring face." "Look at that fellow's face, you may see he could swallow you." But the Chaldeans are compared to the destructive EAST wind; and, it is a fact, that the same wind is spoken of in similar terms in all parts of the East. Its name is ALLIKKERA-KĀTTU, *i. e.* the destroying wind, and so sure as it shall blow for any length of time, will vegetation be destroyed. How this is produced is, perhaps, amongst the inexplicable mysteries of nature. Its destructive qualities on vegetable nature in England are well known, and yet it would appear that not one time in a thousand can it blow in an uninterrupted current from the distant East, because there are always, so far as I have been able to observe, counter currents. Another fact is, that, however far East you may travel, it is still the same wind which brings destruction. The allusion, therefore, in Genesis (and other places) is illustrated by the continued malignity of that wind.

19.—"Who is blind, but my servant? Or deaf, as my messenger that I sent?"

I think we are to understand this as alluding to the AGENT employed by the Lord, *i. e.* he was so absorbed with his message as to be blind and deaf to all other attractions. When the Yogee affects to deliver a message from the gods,

or when he speaks of futurity, he is as one who is blind and deaf; and so insensible is he to external things, that whatever sights may pass before his vision, and whatever sounds may fall upon his ear, he appears to be altogether insensible to their power. The people say he is so full of the deity as to be unconscious of passing scenes.

XLIII. 24. — "Thou hast bought me no sweet cane."

Dr. Boothroyd has "sweet reed." Tamul, "sweet bark!" This probably means cinnamon, as we know that "sweet bark" was used by Moses in the service of the sanctuary; and it is in connection with the sacrifices of the Most High that it is here mentioned by the prophet.

XLIV. 3. — "I will pour water upon him that is thirsty."

This probably alludes to the way in which people bathe. They do not in general, as in England, plunge into a stream or river, but go near a well or tank; and then, with a little vessel, pour water on their heads and bodies. See the man who is weary, he calls for his neighbour, or servant, or wife, to accompany him to the well; he then takes off his clothes (excepting a small strip round his loins), sits on his hams, and the individual who assists begins to "POUR water" upon him, till he be refreshed, and exclaims, POTHAM, *i. e.* sufficient. In this way his body is invigorated, his *thirst quenched*, and he is made ready for his food.

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20. — "He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

"That wicked fellow has now to eat dust or ashes." "Begone, wretch! for soon wilt thou have to feed on dust." The man who is accused of a great crime, takes dust, or ashes, in his mouth, and thus swears that he is innocent.

The idea seems to be, if I am guilty, may my mouth soon be filled with earth as in death. "A lie in my right hand." "The right hand is the abode of truth." The idols are often made with the RIGHT hand lifted up, to show that they are truth; and men thus swear, by lifting up the RIGHT hand. In the ninth and twentieth verses (inclusive) of this chapter, we have an admirable disquisition on the absurdity of idolatry; and neither can the maker of idols nor their worshippers say, there is "not a lie in my *right hand*."

XLV. 10. — "Woe unto him that saith unto his father, What begettest thou? or to the woman, What hast thou brought forth?"

Dr. Boothroyd has, "to a mother, what dost thou bring forth?" Unnatural as is this language, yet children often use it to their parents. Listen to a son who has been chided by his father for bad conduct, "Why did you beget me? Did I ask you? Why reprove me for evil? Whose fault is it? Had you not begotten me, should I have been here?" The father replies, "Alas! for the day in which I became thy parent." The mother says, "Why did I bear this dog? Have I given birth to a monkey? Yes! I am the mother of this ass."

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20. — "Pray unto a god that cannot save."

Most of the prayers of the Hindoos consist in vain repetitions; but they also have some prayers replete with good sentiments. The following (which partakes also of the nature of an *amulet*) is addressed to the supreme Siva, and is taken from the book called *Purramothara-Kāndam*.

"May Siva, who is at the head of all things, wisdom personified, the faultless incantation, the atom of atoms, and at the same time towering mountains, who is the beginning of all souls, suffer no evil to happen us in this world! May he who, taking the form of water, provides food for the

preservation of all the lives in the world, that they suffer not, protect me, that I fall not into rivers formed by rains, and from all the congregated watery clouds, on the summits of lofty mountains! May Siva, who, at the end of the Yuga, reduces all worlds to ashes with divine fire; and who, while the goddess Pārvati beats the cymbal, dances to it, preserve me from evil in the forest and from powerful winds! May Siva, who has three pure eyes and four shining faces, whose hands hold the bounding deer and the battle-axe, who grants requests and dispels fear, who has four arms, and whose body shines like lightning, protect me in the Eastern quarter! May Akora-mōnti (one of Siva's faces) the formidable, in whose hands are the deer, battle-axe, trident, elephant hook, skull of Brahma, and the drum, who has four faces and three eyes with a black body, protect me in the Southern quarter! May Sacti-yosāthi (another of his faces), who while bearing in his two hands the female deer and the string of beads, *raises them to dispel fears* and grant prayers, and who has four faces and three eyes, protect me on the Western side! May Vāma-deva (his left face), who has four arms, and whose hands are employed in dispelling fear and granting requests, who bears the deer and the battle-axe dipped in blood, who has four faces and three eyes and a gold-coloured body, protect me on the North side! May Eesāna-deva (light splendour, another face), who bears in his hands the rope, elephant hook, trident, symbols of granting requests and dispelling fear, chank, deer, beads, and drum, who has four large moon-like faces, protect toward the sky! May Siva, whose matted knot of hair is adorned with the *crescent moon!* * protect my head; the god who is author of the vedas, my eyes, my ears, my face; may he who recited the excellent vedas, protect my tongue; the azure-necked god, my neck; the bow-armed Siva, my hands, my arms, and shoulders; may he who made Maha-mearu † his bow protect

* See Introduction on the Crescent or Horns.

† The mountain of the celestials.

my breast; the god who burnt Cama, my belly; the father of Ganesa, my sides, my navel, my waist, my knees, my ancles, and ruddy feet! In the first watch of the day, Makeasuram protect and keep me from evil‖! During the second watch, may the incomparable Vārna-deva, the three-eyed god, who bears the battle-axe, protect me! In the first watch of the NIGHT, may the *crescent-crested* god protect me! During the second, the lord of the Ganges; the third, the god with the lock of matted hair; and the fourth, the consort of the goddess! May Ruttera-moorte, who kicked Yama, always protect me! May Sangren (the destroyer), who is head of all, protect the interior; the immovable protect the sides; Parusapathi, the middle; and in all other places, may Satha-Siva, whom it is difficult to conceive, protect me! When I stand, may the gods of the world protect; when I go, may he whose body is free from impurity, protect me; when I sit, may the incomparable keep me; when I walk, may Eesuran, author of the vedas, protect me; when I sleep, may Siva, the independent, protect me! Journeying by night, may Ruttera protect me; travelling over hills, may Ruttera-moorte, who burnt the three cities, protect me! May Veera-pattara, who in the close of the age*, laughs and dances so that all the andas † shake again, wholly protect me! When enemies come, may the battle-axe in the hand of Siva, whose *left side! is Pārvati*, and who, having a chariot to which long-maned horses are harnessed, with elephants, and other forces, destroy them all and grant me victory! May the three-pronged trident, which may be compared to Athi-seda, as if by bearing the earth, with the sea and its rolling waves, his heads had all been worn away but three, defend me from robbers and kill them! May the bow of Siva kill all shaggy-maned lions, and other wild beasts!

"He who revolves this amulet of Siva ‡ in his mind will be

* The end of the four ages; after which, there is a fresh creation.

† Systems or worlds.

‡ All the names invoked refer to Siva.

saved from the five* sins, his enemies will perish, and Yama, the god of death, will fear and do him service. Therefore receive this."

XLVI. 1. — "Their idols were upon the beasts."

This probably refers to the idols which were CARRIED by the beasts; though the deities are generally considered to be of such a sacred nature as to be fit only to be carried by men. But many of the cattle of the heathen have the shapes of idols traced on their skins, something in the same way as the tattooing of the New Zealanders. Some people have the soolam or trident of Siva formed on the near fore leg: merchants have a representation of Libra; and the fishermen trace a boat on the side of the animal. Those cows that belong to a Pandāram have the following figure on the far fore leg, and those that are sacred to Siva have the Tamul letter S branded in the skin, and some have the representations of the different weapons of the gods, which indicate to whom they are consecrated.



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3. — "Which are borne by me from the belly, which are carried from the womb."

"True, this fiendish son was borne from my belly. Ten long moons did I carry him in my womb." "Is it for this I have carried him so long in my womb? My fate! my fate! alas! my fate!"

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7. — "They bear him upon the shoulder, they carry him, and set him in his place."

This alludes to the way in which the heathen carry out their idols in procession at the time of their great festivals, and during the periods of general sickness. (See on Amos v. 26.

* 1. Murder; 2. Falsehood; 3. Theft; 4. Drunkenness; 5. The insulting of a Priest (some copies for the fifth have adultery).

XLVII. 2.—"Take the millstones, and grind meal: —— make bare the leg, uncover the thigh, pass over the rivers."

To grind flour in the East is the work of servants or slaves, and to make it by pounding with a pestle and mortar is the office of female servants or slaves. There being but few bridges, those who are in a low condition are obliged to ford the rivers; hence may be seen large companies going to the opposite banks, who have been obliged to "make bare the leg" and to "uncover the thigh." Thus were the "tender and delicate" daughters of Babylon, who had been nurtured on a throne, to be reduced to the condition of menials, and to cross the rivers as people of the lowest degree.

13.—"Let now the astrologers, the star gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee." (Dan. ii. 2.) "The king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams." (Chap. ii. 27.; iv. 7.)

Babylon, the capital of Assyria, was the cradle of idolatry and all the occult sciences; and her name stands emblazoned on the page of history, both *sacred* and *profane*. She is gone! but her memory remains in the impurity and devilism of Eastern heathenism. "*The astrologers*" and "*prognosticators*," which she gave to India, are still in existence; and the following is a translation of their prognostications as appeared in the Hindoo Almanack for 1829*:—

"*Puthan*, i. e. Mercury, is this year the General, the King, and the Minister; and *Sanne*, i.e. Saturn, is at the head of days. *Velle*, i. e. Venus or Jupiter (as the planet may be situated),

* That is, a *part* of it: the whole is not fit to meet the public eye.

presides over all edible things; but Mercury over buying and selling, and also over the clouds. The fire-raining cloud governs.* The rains will extend to three hundred *yosani.*† Thirteen parts out of the seventeen of this year will be good, and out of the same proportion five parts of all kinds of grain will be prosperous. Of the weather, thirteen parts out of seventeen will be cool; and of the grass, fifteen out of the same proportion will be plentiful. Of the winds, there will be nine parts good; of the prosperity of the soul, the same number; but of the king's cruelty there will be eleven parts (to suffer). Of anger, merit, and sin, there will be five parts. Of sickness, there are eleven parts; and of curing by *ceremonies*, there are three. Of deaths, there are fifteen; but of births only seven. Of adversities, there are seven: of fear of thieves, nine; and of their destruction, three. Of the fear of fire, and also (by the power of) its ceremonies, there are three.

"*The Good and Evil of the Year.*

"Because Mercury is king, there will be justice; the small grains will increase; and because he is the minister, there will be prosperity for the nobles: but as the king and the minister are *one* planet, there will be suffering in the world through thieves and fire. As the general is also Mercury, the clouds will be driven away; and as Saturn is at the head of days, young plants will be tolerable. Because Venus presides over the grain, there will be plenty of rain; and as Mercury is over the corn, the price will be reasonable. As the moon is over edible things, they will be cheap; and as Saturn is over all edible things which are *black in colour*,

* There are seven kinds of clouds:—" 1. The *samvārtam*, which rains precious stones; 2. The *avārtām*, which gives rain; 3. The *poodakala-vartam*, which rains gold; 4. The *sangāritam*, which rains flowers; 5. The *tooronam*, which rains sand; 6. The *kālmuge*, which rains stones; 7. The *neelvarunan;* i.e. the fiery rain." — See the *Sathur-Agarāthe*.

† Two thousand rods make one *call*, and four *calls* make one *yosani*,— consequently a *yosani* extends to eight thousand rods.

they also will be cheap. The profit of the fiery cloud will be partial rains. From the first of April to the tenth of September, *Veyālan*, i. e. Jupiter, is in *Kanne*, i. e. Virgo, therefore there will be plenty of rain, and clothes will be cheap. From that period to the end of the year Jupiter will be in the *Tullā*, i. e. Libra, consequently those things which have to be weighed will be dear; but those which have to be measured will be cheap. From the first of October till the end of the year, as Venus goes before the sun, there will be plenteous rains; and as the *first* day of the year falls on Mercury's day (Wednesday) there will be much wind. Because the year was *born* in the night, there will be good times; and as *Verutcheyam*, i. e. Scorpion, governed the day, the price of corn will be middling.

"*Manthā-keeni* is the goddess of the year; her music is *irattume;* her umbrella is made of five kinds of gold; her riding animal is the lion; her garlands are made of the *punni-poo*, i. e. the *Calophillum Inophyllium* (Materia Medica); her clothes are white; her jewels are made of rubies; her food is rice; her eating dish is of gold: and she comes *lifting up her face from the west!* For the merchants and other castes, there will be health; for the brahmins, sickness; for the kings, death." (After this, follows an account of the eclipses of the year; and also an enumeration of the *good* or *evil* of being *born* under the twenty-seven lunar mansions.* "Those who are *born* under, 1. *Aswine* (three stars in the head of Aries), have of the first four months of the year, *two* parts out of seventeen good; of the second four months, *one* part good: but the last four months are evil. 2. Those born under *Bharani* (three stars in the tail of Aries), the first four months (when the mansion governs), five parts good; the next four months, two are good; and the last four have four parts good. 3. Those born under *Critica* (six of the Pleiads in Taurus) have, for the first eight months, evil; and in the

* I adopt the order and orthography of Sir William Jones.

next four months, there is *one* part good. 4. *Rohini* (five stars in the head and neck of Taurus): those born under this influence have for the first four months, *three* parts good; of the second, *one* good; and of the third, *four* parts are good. 5. *Mrigasiras* (three stars in or near the feet of Gemini): the first four months, six parts good; the second, two good; and the third four months, two parts good. 6. *Ardra* (one star in the knee of Gemini): the first four months, *one* part good; the second and third four months, *not good.* 7. *Punarvasu* (four stars in the heads, breast, and shoulder of Gemini): the first four months, *four* parts good; the second, only one; but the third, have three parts good. 8. *Pushya* (three stars in the body and claws of Cancer): the first four months, seven parts good; the second, two; and the last, one part good. 9. *Aflesha* (five stars in the face and mane of Leo): the first four months, *two* parts are good; the second four, evil; but the third four, have *four* parts good. 10. *Magha* (five stars in the leg and haunch of Leo): the first four months, five parts good; the second, one part; but the last, have *four* parts good. 11. *Purvap* (two stars in the tail of Leo): the first four months, nothing! the second two are good; andt he last four months are evil. 12. *Utturap* (two stars in the arm and zone of Virgo): the first and last four months have three parts good; but the second are evil. 13. *Hasta* (five stars near the head): the first four months, six parts good; but the last eight months have only one part good. 14. *Chitra* (one star in the spike): the first four months, *one* part good; the second, two; and the last have four parts good. 15. *Sivati* (one star in the north scale of Libra): the first four months, four parts good; the second, evil; the last have two parts good. 16. *Visacha* (four stars beyond the one in Libra): the first four months have seven parts good; the second have one; but the last four have three of them good. 17. *Anuradha* (four stars in the body of Scorpio): the first eight months have two parts good; but the last have three good. 18. *Jyesht-ha* (three

stars in the tail of Scorpio): the first four months have *five* parts good; the second, evil; the last have four parts good. 19. *Mula* (eleven stars in the leg of *Sagittarius* to the point of the arrow): the first four months, evil; the second four, one part good; but the last have five of them good. 20. *Purvashara* (two stars in the leg of Sagittarius): the first four months, three parts good; and the last eight months have two of them good. 21. *Uttarashara* (two stars in the horn of Capricornus, or sea monster): the first five months, six parts good; but the last eight months are evil. 22. *Stravana* (three stars in the tail): the first eight months have one part good; but the last have three parts good. 23. *Dhanishta* (four stars in the arm of Aquarius): the first four months, five parts good; the second, two; but the last have only one part good. 24. *Satabhisha* (many stars in the stream): the first four months have seven parts good; and the last eight months have four parts good. 25. *Purvabhadrapada* (two stars in Pisces, *i e.* the first fish): the first and last four months, two parts good; but the second have only one part good. 26. *Uttrarabhadrapada* (two stars in the cord): the first four months, five parts are good; the second have two; but the last are evil. 27. *Ireavathe* (thirty-two stars in the second fish and cord): the first eight months are evil; but the last four have three parts good."

The next part of the work is devoted to the influence of the SIGNS OF THE ZODIAC, over those born under *their* government. The different months of the year are called by the *names* of the *signs*: thus April is named Aries, and so on, through the rest of the months and signs. The days and nights are divided into *watches*. A table is also given of the months, weeks, days, stars, and phases of the moon, to show how they stand related.

Here, then, we have enough of mystery and science to delude and *agitate* the mind, which has not better principles for its support. "Let the star gazers and monthly prognosticators stand up and save thee."

XLIX. 15.—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb?"

This question is asked when a person doubts of finding mercy, where there is every reason to expect it. Does an individual express surprise at seeing a mother pay attention to an infant which is deformed, or supposed to be possessed by a devil; it is asked, can a woman forget her sucking child? Is a woman in great haste to return home, it is enquired, "What, have you a sucking child in the house? The cub of the monkey is as dear to its dam, as gold is to us."

16.—"Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

It is common to make punctures on the arms, and wrists, in memory of visiting any holy place, or to represent the deity to whom the individual is consecrated: thus, a god, a temple, a peacock, or some indecent object is described; but I never saw or heard of any thing of the kind being engraved on the PALMS of the HANDS. The palms of the hands are, however, believed to have written on them the *fate* of the individual; and, from this, it is common to say, in reference to men or things, they are written on the palms of his hands. "I wonder why Rāman has taken Seethe for his wife?" "Why wonder? She was written on the palms of his hands." "Fear not," says the old soothsayer, looking into the hands of the anxious youth, "she is written here, thou shalt have her." "Alas! alas! the old deceiver told me her name was written on my palms, but she has gone, and the writing is erased." "Give up that pursuit? Never! it is written on the palms of my hands."

"Ah! my friend, you have long since forgotten me." "Forgotten you! Never, for your walls are ever before me." "Ah! my father, I am now in the distant country, but your

walls are always in my sight." "Ah! when shall I again visit my favourite temple; the walls are continually before me."

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22. — "They shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." Hebrew has instead of *arms*, *bosom*.

Children of both sexes are carried on the shoulders. Thus may be seen the father carrying his son, the little fellow being astride on the shoulder, having, with his hands, hold of his father's head. Girls, however, sit on the shoulder, as if on a chair, their legs hanging in front, whilst they also with their hands lay hold of the head. In going to, or returning from, heathen festivals, thousands of parents and their children may be thus seen marching along with joy. In this way shall the Gentiles bring their sons, and their daughters to Jehovah: kings shall then be "nursing fathers," and queens "nursing mothers."

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23. — "They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet." (Ps. lxxii. 9. Micah vii. 17.)

Thus were those who had been enemies to Jehovah to bow down and acknowledge his majesty. They were to "lick up the dust," which is a figurative expression to denote submission and adoration. "Boasting vain fellow! the king your friend! he your companion! You will not have even the dust of his feet given you for food." "The minister give you that office? he will not give you the dust of his feet." "Alas! alas! for me, I expected his favour; I depended on his word; but I have not gained the dust of his feet." "I will not remain longer in this country; I will leave you, and go to reside with the king." "With the king! Why the dust of his feet will not be given you for a reward." "Could I but see that holy man! I would eat the dust of his feet." So great then is to be the humility and veneration of kings and queens,

in reference to the Most High, that they will bow down before him, and lick up the dust of his feet.

LI. 8. — "For the moth shall eat them up like a garment."

As the fashions of the garments of the Orientals never change, they have large stores of them; but they have no little difficulty in preserving them from moths: which circumstance may have occasioned their profuse use of perfumes.

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20. — "Thy sons have fainted, they lie at the head of all the streets."

What a graphic picture we have here of an Eastern city or town in time of famine! See the squalid objects: in their despair, they rush forth, throw themselves down in the streets, and there remain till they die, or are relieved. They have scarcely a rag left to defend them from the heat of the sun, or the dew of the night; and they court death as a blessing. Ask them why they lie there, they reply, to die: tell them to get out of the way, and they answer not again; and so great is their indifference, that many of them would literally be crushed to death, rather than make the least effort to preserve life.

LII. 1. — "Put on thy beautiful garments, O Jerusalem!"

Jerusalem had long been afflicted by her foes, but the time of her deliverance was at hand, and in token of that she was to deck herself in her glorious attire. At the time of famine, sickness, or sorrow, the people clothe themselves in their meanest apparel, and their ornaments are laid aside: but on the return of prosperity, they array themselves in their most "beautiful garments."

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2. — "Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."

See the poor prisoners; see mothers bereft of their children, or wives of their husbands; they roll themselves in the dust, and there make their bitter lamentations. The holy city had figuratively been in the dust, but she was now to arise, to take the shackles from her neck, and to sit down in the place prepared for her.

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7. — "How beautiful upon the mountains are the feet of him that bringeth good tidings." (Rom. x. 15.)

Small feet are considered beautiful in all parts of the East. The feet of kings and holy people are spoken of in preference to the other parts of the body. His majesty of the Burmese empire is always mentioned as the "golden feet." "My messsenger will soon return; he will bring me good tidings; his feet will be glorious." "Ah! when will the feet of my priest return this way; how glorious is their place." "Are you in health?" asks the holy man. "Yes; by the glory of your feet," is the reply. "Ah! Swamy, it is a happy circumstance for me that your feet have entered my house."

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9. — "Break forth into joy, sing together, ye waste places of Jerusalem."

In this strain do the heathen poets on joyful occasions exhort the hills and dales, the forests and rivers, to praise their gods.

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10. — "The Lord hath made bare his holy arm in the eyes of all the nations."

The right arm or shoulder is always alluded to as the place of strength: with that the warrior wields his sword, and slays his foes. The metaphor appears to allude to a man who is preparing for the battle: he takes the robe from his right arm, that being thus uncovered, "made bare," it may the more easily perform its office. "Tell your boasting master to get ready his army, for our king has shown his shoulder," *i. e.* uncovered it. "Alas! I have

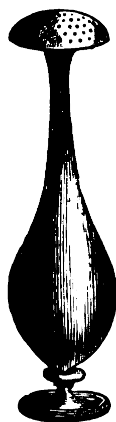
heard that the mighty sovereign of the neighbouring kingdom has pointed to his shoulder," *i.e.* he is ready to come against us. See two men disputing; should one of them point to his right arm and shoulder, the other will immediately fall into a rage, as he knows it amounts to a challenge, and says, in effect, "I am thy superior." Thus may be seen men at a distance, when defying each other, slapping each his right hand or shoulder. Jehovah, in reference to the nations of the earth, "hath made bare his holy arm." "And all the ends of the earth shall see the salvation of our God."

11.—"Be ye clean that bear the vessels of the Lord."

When the heathen priests carry their sacred vessels from one place to another, their persons are previously cleansed from impurity by ablutions and other ceremonies. Under any other circumstance no priest would dare to touch a holy vessel.

15.—"So shall he sprinkle many nations; the kings shall shut their mouths at him."

At an Eastern feast a person stands near the entrance with a silver vessel of the annexed shape, which is full of rose-water, or some other perfumed liquid, with which he sprinkles the guests as they approach, as if from a watering pan. The object is to show they are now the king's or the great man's guests: they are in his favour and under his protection. So shall the eternal Son of God sprinkle many nations, and admit them into his presence in token of their purification, and of his protection and favour. The kings of the earth shall no longer rebel against him; but "shall shut their mouths" to denote their submission and respect.



LIV. 12.—"And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." (Rev. xxi. 18. 21.)

This figurative way of speaking is in exact keeping with the Eastern notions of magnificence: thus the abodes of the gods, or distant kings, are described as having pillars of red coral; rooms made of crystal; ruby doors; thrones of the nine precious stones; walls of gold, surrounded by emerald rivers. Such passages, therefore, are not to be received literally, but as being indicative of great splendour and unrivalled prosperity.

LV. 12, 13.—"The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn, shall come up the fir tree; and instead of the briar, shall come up the myrtle tree."

Here we have another specimen of the fervid and splendid imagery of Eastern language. Some people affect to despise the hyperboles, the parables, and high-toned allusions of such a style; but they ought to recollect they arise as much from the climate, the genius, and customs of the people, as do our more plain and sober effusions from opposite circumstances. When the god Rāmar was going to the desert, it was said to him, "The trees will watch for you; they will say, he is come, he is come; and the white flowers will clap their hands. The leaves, as they shake, will say come, come; and the thorny places will be changed into gardens of flowers."

LVI. 3.—"Neither let the eunuch say, Behold, I am a dry tree."

People without posterity, of both sexes, are called dry trees; which, strictly speaking, means they are dead, having neither sap, nor leaves, nor fruit.

10. — "Sleeping, lying down, loving to slumber." The margin reads, "or dreaming, or talking in their sleep."

The Tamul translation has it the same as the margin. To a man who talks incoherently, it is asked, "Why do you talk in your sleep?" "Why are you always saying, give, give?" "Take no notice of that fellow; it is mere sleep-talk." "Poor dolt! he has the custom of talking in his sleep; listen, and you will hear all his secrets."

LVII. 6. — "Among the smooth stones of the stream is thy portion; they are thy lot, even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?"

In this chapter there are some striking allusions to the nature of that idolatry into which the Jews had fallen. That a prominent feature of that system was obscenity is most manifest, both from the testimony of profane and sacred writers; and several commentators misunderstand various passages, when, in a sweeping way they declare, that the epithet "whoredoms" and kindred terms in general signify only idolatry. There can be no doubt that the worship of idols is generally implied, but the offensive practices alluded to are nearly always included therein. In the third verse, it is said, "Draw near hither, ye sons of the sorceress, the seed of the adulterer and whore;" and in the next there is a description of the disgusting conduct of people of a loose character: — "Against whom do ye sport yourselves? Against whom make ye a wide mouth, and draw out the tongue? — Enflaming yourselves with idols under every green tree. — Among the smooth stones of the stream is thy portion." Some suppose allusion is here made to the large stones called Βαιτυλοι or Βαιτυλια, but I do not think so. The Salam-stone, in its rough state, is worshipped by the Hindoos; its general size is that of a nutmeg. Its name in

the Sathur-Agarāthe is Sāla-Kiramam; from Sālam, to have sexual intercourse, and Kirāmam, a stone. Professor Jameson calls it the Salamstone; and Werner, the Salenstein; this, he says, is the Indian name for this gem. "It occurs principally in the Peninsula of India, and is so hard as to scratch all other minerals, except diamond. Its specific gravity is not determined. It is translucent, and exhibits a particular kind of opalescence in two directly opposite places." This description, as might have been expected, is very correct, but it involves more than that able mineralogist was himself aware of. The formation of the stone is said to have taken place when Siva and Vishnoo, under different sexes, had unlawful intercourse. The worm Vachara-tanthe is said to live in the stone.* It is a fact, that all the stones I have seen have the appearance of having had something inside, and this is the "particular kind of opalescence in two directly opposite places," noticed by the learned Professor.

Some have this stone fastened to a particular part of the body, to preserve them from witchcraft. The Pandārams, the sect of Vishnoo, and some of the followers of Siva, worship it in their houses and other places. Having smeared a place with the ordure of the cow, the devotee presents incense, flowers, fruits, and cakes. Look then at the ORIGIN of this stone: read the third, fourth, fifth, sixth, seventh, and eighth verses, and then say, have we not found a probable illustration of "the smooth stones of the stream," to which the profligate Jews had made their offerings? For the Salamstone, is literally the stone of the brook or river (not valley), and it is identified with the same gross system of idolatry as that which prevailed in ancient Assyria, to whose kings or those of Egypt (Hosea xii. 1.), the Jews had sent messengers to form an unholy alliance, instead of trusting in the Lord their God.

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* See the book Scanda Purāna, where the scene is described in the *plainest* terms.

LVIII. 9.—"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity."

This chapter commences with, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." After this, the people are severely reproved for their hypocrisy, "ye fast for strife and debate, and smite with the fist of wickedness;" and then they are exhorted to cease from their oppressions, "to undo the heavy burthens and to let the oppressed go free, and that ye break every yoke." It appears they were tyrants under the garb of sanctity, and in contempt for the injured, they took delight in "putting forth of the finger, and speaking vanity." See that boasting tyrant, when addressing his humbled antagonist, he scowls and storms "like the raging sea," and then lifts up the fore-finger of the right hand to the height of his head, and moves it up and down, to show that punishment of a still higher nature shall be the award of the victim of his wrath.

10.—"And if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day."

Has a person in reference to temporal circumstances been in great difficulty, has he been delivered, then is he compared to a man in a dark place who suddenly finds a light, which enables him to walk with pleasure and safety in his appointed way. "True, true, I was in darkness, but the light has come; it shines around me; there is no shade."*

LIX. 5.—"They hatch cockatrice eggs, and weave the spider's web: he that eateth of their eggs dieth, and

* Meaning, it is noon; because in standing erect in the sun, at that time, there is not any shadow.

that which is crushed breaketh out into a viper." The margin has, instead of *cockatrice*, " *or adders*."

So far as the strength of the poison is concerned, I believe there is scarcely any difference betwixt the oviparous and the viviparous serpents.* The eggs of the former are generally deposited in heaps of stones, in old walls, or holes in dry places; and under some circumstances (like those of the large lizard), are soft and yielding to the touch. The pliability of the shell MAY be the result of being newly laid, as I have seen some shells as hard as those of other eggs. It is said of the plans of a decidedly wicked and talented man, "That wretch! he hatches serpent's eggs." "Beware of the fellow, his eggs are nearly hatched." "Ah! my friend, touch not that affair, meddle not with that matter; there is a serpent in the shell." "Interfere not, interfere not, young serpents are coming forth." "I have been long absent from my home, and on my return I thought that I should have much enjoyment, but on opening a basket to procure some cakes, I found they were all serpents," meaning, instead of pleasure, he had found pain on his return. "I touch it! No, no; the last time I did so the shell broke, and a young serpent gave me a bite, which has poisoned my whole frame."

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11. — "We roar all like bears."

In parturition those animals are said to make a tremendous noise: hence people in poignant sorrow say, "We roar like bears." "Heard you not the widow's cry last night? the noise was like that of a she bear." "What is the fellow roaring about? he is like a she bear."

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15. — "Yea, truth faileth; and he that departeth from evil maketh himself a prey." The margin has, instead of "maketh himself a prey, " or is accounted mad."

* The remarks of the editor of Calmet on this subject are worthy of attention. Vol. iv. p. 670.

In the preceding verses, the wickedness of the abandoned Jews is strongly portrayed; and when they began to confess their sins and repent, as in the ninth and fourteenth verses inclusive, they were by some, as in the margin, "accounted mad," in consequence of their change of views and conduct. It is an amusing fact, that when the heathen become very attentive to the directions of their own religion; when they rigidly perform the prescribed austerities; "when they sell themselves to the gods, and appear like men of another world," they are "accounted mad" by their neighbours. On the other hand, should a man begin to deride the national faith; should he never go near the temples, and laugh at idols and outward ceremonies, the people again exclaim, "The fellow is mad!" But, above all, should a person embrace Christianity, the general story is, the poor fellow has gone mad. "Have you heard Suppiyan has become a Christian?" — "No; but I have heard that he has become a madman."

LX. 4.—"Lift up thine eyes round about; and see, all they gather themselves together, they come to see thee: thy sons shall come from far, and thy daughters shall be nursed at thy side."

"Thy daughters shall be nursed at thy side." Some believe this alludes to the common custom of parents carrying their children astride on the hip. But how can this be considered a privilege, as is the evident meaning in the text? What does it matter whether they are carried on the hip or the shoulder? The opinion of the Rev. Joseph Benson, as expressed in his valuable Commentary, is exceedingly judicious: they "shall have their education *with* thee, from their infancy; there, where the sincere milk of the word is to be had." The Tamul translation takes the same view: "in thy place," in thy lot, or near to thee. They were to be well trained in all holy doctrines and duties. What does this chapter refer to? Is it not to the flourishing condition of the church of Jesus Christ in the conversion of the Gen-

tiles? The metaphor appears to be taken from parents who have marriageable daughters; who have been so well brought up; who have never wandered from one place to another; who have been secluded from society, and had a virtuous training, so that their fame has reached distant countries, and induced the young men of those regions to come and solicit their hand in marriage. To follow up the figure: in those days of spiritual prosperity to the Church, her sons shall come from far, and desire an intimate union with her; having heard of her fame, "they gather themselves together," and come like "doves to their windows."

7.—"All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee."

Here we have unquestionably another metaphor, to illustrate the prosperity and influence of the church amongst the heathen. I think, therefore, it is trifling with the text, to suppose it alludes to a *literal* possession of the "rams of Nebaioth," "the flocks of Kedar," or the "dromedaries of Midian." I believe it refers to the *people* of those countries, who are spoken of in the passage, under the names of the animals for which their localities were most famous. This mode of speech is perfectly Oriental, and may often be heard in common conversation. Thus, for instance, the district of Mulliteevo is famous for its numerous buffaloes; hence the people of that place, when they go to another town, are often, by way of pleasantry, called buffaloes. The district of Poonareen abounds with the wild hog; and it excites a smile to call one of its inhabitants the *pandy*, i. e. pig of Poonareen. The islands opposite North Ceylon are noted for shells, and when the islanders come to the towns, it is asked, should a person wish to have a little merriment at their expense, "Why do these shells of the islands come hither?" Batticotta is celebrated for having numerous men who are expert in digging tanks: hence all the people, as circumstances



may require, are humorously called OTTAR, *i. e.* diggers. I think, therefore, the figure is descriptive of the glory of the church in the acquisition of the PEOPLE of Midian, Ephah; of Sheba, of Kedar, and Nebaioth.

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8. — " Who are these that fly as a cloud?" (Heb. xii. 1. " Cloud of witnesses.")

Of any thing on an extensive scale — of great multitudes, it is said, " Ah! they are as a cloud." " As a cloud did it appear to my eyes."

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11. — " Therefore thy gates shall be open continually: they shall not be shut day nor night: that men may bring unto thee the forces of the Gentiles."

Dr. Boothroyd says, " That they may bring to thee the wealth of the nations." Of a wealthy man who is continually adding to his stores, it is said, " His gates neither day nor night, AKO-RĀT-TIRAM, are closed." Also it is said of a charitable king, " His gates are always open." So in those days of glorious accession to the church, " Her doors shall be open continually, and day and night shall the Gentiles be gathered into her pale."

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13. — " I will make the place of my feet glorious." (See on Chap. lii. 7.)

Nearly all Hindoo books commence with an invocation to the feet of some deity. Thus those which are dedicated to science, history, or poetry, are sacred to the feet of Ganesa (the elephant-faced deity), whilst some on war are in honour of the feet of Scandan, the god of war; and those on love are sacred to the feet of Manmathon, *i. e.* Cāma, the Oriental Cupid.

14.—" The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet."

" Come bending unto thee." Who in the East has not

seen the humble suppliant come BENDING to ask forgiveness or to entreat a favour? See him go stooping along, with his hands spread out, till he come near his superior, and then, as in the next words, he bows himself down at his feet.

16.—"Thou shalt also suck the milk of the Gentiles." The people of the East take great delight in having plenty of milk, and those who have that article in abundance are in fact rich, as they must have numerous herds of cattle."

LXI. 3.—"The oil of joy for mourning."

Perfumed oils are very expensive, and are believed to possess MANY virtues. Except for medicinal purposes they are used only on joyous occasions. "My friend, why are you so dejected? the gods shall give you PARE-MALATIYALUM," *i. e.* precious or odoriferous ointment.

10.—"I will greatly rejoice in the Lord; my soul shall be joyful in my God, for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

It would be considered unfortunate in the extreme for a bride to be married without having on numerous jewels: hence the poorest females, those who have not a farthing in the world, may be seen on such occasions literally covered with jewels. The plan is this:—the neighbours and friends of the poor girl lend their ornaments, in order to make a splendid show; and I have not known an instance (except when lost) of their not being returned; which may be considered a remarkable fact amongst people who are not *very* famed for honesty. But the bridegroom also has numerous ear-rings, neck-rings, chains, breast-plates, and finger-rings. "I will greatly rejoice —— as a bridegroom." "You

appear to be very happy, Chinnan?"—"Indeed I am happy; and it is like the joy of a *kalle-yānum*," i. e. marriage. "Ah! my heart has a wedding to-day," says the man who is in great pleasure. "Have you heard of the joy of old Kandan?" "No, why is he so happy?" "Because his daughter has *kālmāre-pottāl*," i. e. literally, changed her legs; meaning, she has got married. "Happy man should I have been if my daughter had not changed her legs," says the father whose daughter has been unfortunately married.

LXII. 4. — "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married." The margin has for *Beulah*, *married*.

A sovereign is spoken of as being married to his dominions; they mutually depend upon each other. When a king takes possessions from another, he is said to be married to them. Thus in that day shall God's people, and their inheritance, be married to the Lord.

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5. — "For as a young man marrieth a virgin, so shall thy sons marry thee."

In general, no youth marries a WIDOW: such a thing I scarcely ever heard of, nor will it ever be, except under some extraordinary circumstance, as in the case of a queen, princess, or great heiress. Even widowers also, if possible, always marry virgins.

LXIV. 5. — "Thou meetest him that rejoiceth and worketh righteousness."

Does a man expect a guest for whom he has a great regard? he goes forth to meet him. Not to do so would show a great deficiency in affection and etiquette.

LXV. 4, 5.—"Which remain among the graves, and lodge in the monuments: which eat swine's flesh, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me; for I am holier than thou."

"Which remain among the *graves*, and lodge in the *monuments*."

"Come not near to me, for I am holier than thou." Here we have another instance of the glaring wickedness of the Jews, in their imitation of the heathen devotees, who resembled the Hindoo Yogees. Those men are so isolated by their superstition and penances, that they hold but little intercourse with the rest of mankind. They wander about in the dark in the place of burning the dead, or "among the graves;" there they affect to hold converse with evil and other spirits; and there they pretend to receive intimations respecting the destinies of others. They will eat things which are religiously clean or unclean; they neither wash their bodies, nor comb their hair, nor cut their nails, nor wear clothes. They are counted to be *most holy*, among the people, and are looked upon as beings of another world.*

11.—"But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink offering unto that number." The margin has, instead of "troop," "or Gad," and in place of "number," "or Meni." (Jer. vii. 18.; and chap. xliv. 17, 18.)

There have been many disputes among the learned, as to the meaning of the words TROOP and NUMBER. I think, however, it will appear, both from the testimony of several m inent commentators, and from facts, to be adduced, that the words GAD and MENI, as found in the margin, are the proper readings, and that they actually refer to DEITIES of that name.

* See on 1 Sam. xix. 24.; and the note on John xiv. 2.

Calmet says on מנא Mene or Mane, as found in Daniel v. 25., it is a Chaldean word, "signifying, he has numbered, he has counted." But on the word מני Meni, as it occurs in Isaiah lxv. 11., — "The goddess Meni is the moon! her worship was popular in Palestine, and among the Hebrews. Meni is probably Astarte, and Venus Celestis, honoured among the Phœnicians and Carthaginians."

Parkhurst has "מני, Meni, a name or attribute under which the idolatrous Jews worshipped the material heavens." We find other traces of this attribute, *Meni*, among the idolaters. The Arabians worshipped the idol Mona, in order to obtain seasonable showers.* Festus relates that the Salentines, a people of Italy, threw a horse alive into the fire, in honour of Jupiter Menzan, *i. e.* Jupiter מני, Meni." "His name in Greek, was Μὴν, Men." "We see, also, the god Men, or Lunus, on several medals of the towns of Lydia, Pisidia, and Phrygia. On a medal of Antiochus, struck in Pisidia, the god Lunus hath a spear in one hand, and holds a victory in the other, and hath a cock, a symbol of the RISING SUN, at his feet."

The Rev. Thos. Hartwell Horne, on Isaiah lxv. 11., says, "Gad is unquestionably joined with Meni (or the Moon), and both are names of idols."

"Ye . . . . . have deserted Jehovah,
And have forgotten my holy mountain;
Who set in order a table for Gad,
And fill out a libation to Meni."

Bishop Lowth's Version.

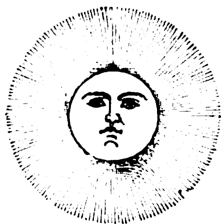
It is an interesting fact (in reference to this passage) that the idolaters of the East have a deity of the same name, MENI, in whom, or her daughter, all the attributes and symbols alluded to find a parallel. Let it be well impressed on the reader's mind what it was the Jews were accused of

* The people of the East believe that rain is produced by the moon!

having forsaken: "my holy MOUNTAIN!" alluding to Mount Moriah, on which God's house was built. In that learned work the Sanscrit Dictionary, printed at Calcutta, is the following article:—"Meni! the wife of the Hima-laya MOUNTAIN!" and signifies, "to me any one, not comparable or equal." Her name, in Tamul, is *Meni*. She was the mother of Pārvati, the wife of the god Siva. "The sacred MOUNTAIN Maga-Meru, is the daughter of the Hima-laya, and is more honoured than the mother." In addition to the observations on Isa. xiv. 13, 14., and the note (which see), are the following on the Hima-laya, taken from the dictionary alluded to:—"The Hima-laya range of mountains, which bound India on the north, and separate it from Tartary, the Imaus and Emodus of the ancients, giving rise to the Ganges! the Indus! Bramaputra! and many other considerable rivers, and containing elevations which have been calculated to exceed the Cordilleras. In mythology, the MOUNTAIN is PERSONIFIED! as the husband of Meni, and the father of Gunga or the Ganges, and Durga, or Uma in her descent as Pārvati, the MOUNTAIN nymph, to captivate Siva, and withdraw him from a course of ascetic austerities, practised in those regions." But what are the mountains Imaus and Emodus, said to be the same as the Hima-laya range? "Imaus, a large mountain of Scythia, which is PART of mount Taurus." "Emodus, a mountain of India. *Plin.*" "Imaus is a PART of Mount Taurus." "Taurus, the largest mountain of Asia as to extent. One of its extremities is in Caria, and it extends not only as far as the most eastern extremities of ASIA, but it also branches in several parts, and runs far into the north! Mount Taurus was known by SEVERAL names, particularly in DIFFERENT countries. Between the Hyrcanian and Euxine seas, by that of Caucasus!" "Caucasus is the name of a series of mountains, of which *Ararat!* is a part; and another part of Caucasus is named Taurus." "This immense range is constantly called in Sanscrit, Himáchel, or Snowy Mountain, and Himálaya, or

the Abode of Snow."* Here then we have a remarkable identity in the sublime and sacred heights of the Imaus, the Emodus, the Taurus, the Caucasus, the Ararat, the Kilāsu, the Maga-Meru, and the Hima-laya, of ancient and modern, of Eastern and Western heathenism; and here we have another deplorable instance of the profanity of the Jews, who forsook the "HOLY MOUNTAIN" of Jehovah for "MENI!" the wife of the PERSONIFIED HIMALAYA, the mother of the goddess Pārvati, whose emblem is the crescent moon!

"Prepare for that troop," "Gad." The Tamul translation has this, "prepare a feast." In the fragments to Calmet (108.) it is said, "We see how Gad and Meni terminate in the sun and moon." In this conclusion I cheerfully join with the learned editor. The word Gad signifies good fortune, fecundity, plenty; the sun is the great source of plenty, the moon also is believed to bring forth innumerable "precious things;" and here again we see the great orbs of night and day shine forth in Siva, the supreme lord of those HOLY MOUNTAINS, and in his consort Pārvati; *i. e.* Meni, for the sun is believed to be his right eye, and the moon his left, and in his temples, his cars, in the houses of his worshippers may be seen a representation of the sun and the crescent moon.





But allusion is also made to those who "furnish the drink offering unto that NUMBER," *i. e.* "MENI." In general, drink offerings are not presented to the gods † of the Hindoos;

* See Lempriere and Calmet, and the Sanscrit dictionary under Emodus, Imaus, Taurus, Caucasus, or Hyma-laya.

† There are, however, four demons to whom arrack and toddy and other intoxicating articles are offered.

but to Kāli, an incarnation of Pārvati, the daughter of Meni, arrack and toddy are offered.

That the heathen have taken their ideas of the gods descending or dwelling in the Hima-laya, or the Taurus, or Caucasus, from events ALLUDED to in the sacred Scriptures, I cannot doubt, and perhaps there is no single event which led mankind, in the EARLIEST ages, to reverence and almost adore those sublime heights of created nature, more than the ark of Noah having rested on "the mountains of Ararat," which form a PART of the glorious Taurus, and Caucasus of the West, and the Hima-laya of the East. In all these searchings, our minds revert to Him, "who rideth upon a swift cloud," who "toucheth the hills and they smoke."

20.—"There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old."

From the 17th verse to the end of this chapter, there is an evident allusion to ANOTHER state of things, whether it refer to the Millennium, to the complete conversion of the Jews, or to the happiness of the Gospel dispensation, I cannot say. That there is not a reference "to the future world," is manifest from the 21st and 22d verses.

The Hindoos believe the next age, *i. e.* the Kreatha, will be the happy one. "In those days people will be in youth, at the age of one hundred years!"

22.—"For as the days of a tree are the days of my people." (Ps. xcii. 12.)

The people of the East have a particular desire for long life; hence one of their best and most acceptable wishes is, "May you live a thousand years." "May you live as long as the *Aali-tree*," i. e. the Banyan or Ficus Indica. I never saw a tree of that description dead, except when struck by lightning. And to cut one down would, in the estimation of

a Hindoo, be almost as great a sin as the taking of life. I do not think this tree will die of itself, because it continues to let fall its own supporters, and will march over acres of land if not interrupted. Under its gigantic branches the beasts of the forest screen themselves from the heat of the sun; and under its sacred shade may be seen the most valued temples of the Hindoos.

LXVI. 17. — "They that sanctify themselves, and purify themselves in the gardens, behind one tree, in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." The margin has, instead of "behind one tree, in the midst;" "or, one after another."

Dr. Boothroyd translates it, "They who sanctify and purify themselves in the gardens, after the rites of Achad." The Tamul translation has this, "in the midst of the groves." (See on Chap. i. 18. where it may be seen for what purposes the groves were used.) Bishop Lowth, and the Rev. Thos. Hartwell Horne, believe that Adad, a Syrian deity, is here alluded to; and that it is after his rites that the Jews went into the gardens. "Adad is supposed to be the sun." * Kimchi says on these words, "Behind one in the midst," that he understands it "of a large fish pond, placed in the middle of their gardens." This criticism I consider to be most excellent. The objects for which the groves were used rendered it necessary to have some place where the votaries could PURIFY themselves; thus, in the midst of the topes there is generally a well or a tank, where the individuals perform their ablutions. Were it prudent to write with plainness on the marginal reading it would utterly astonish and appal the English reader.

* Here again we have a resemblance to the unholy Siva and his lascivious rites.

JEREMIAH.

CHAP. II. verse 13. — "For my people have committed two evils: they have forsaken me, the fountain of living waters; and hewed them out cisterns, broken cisterns, that can hold no water."

In Eastern language, "living water" signifies springing water, that which bubbles up. The people had forsaken Jehovah, the never-failing spring, for the small quantity which could be contained in a cistern; nay, in broken cisterns, which would let out the water as fast as they received it. When people forsake a good situation for that which is bad, it is said, "Yes; the stork which lived on the borders of the lake, where there was a never-failing supply of water, and constant food, has gone to dwell on the brink of a well," *i. e.* where there is no fish, and where the water cannot be had.

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37. — "Yea, thou shalt go forth from him, and thine hands upon thine head; for the Lord hath rejected thy confidences, and thou shalt not prosper in them. (2 Sam. xiii. 19. "Tamar —— laid her hand on her head, and went on crying.")

Impenitent Jerusalem was to be punished for revolting against God; and, as a token of her misery, she was to go forth with her HANDS ON HER HEAD." Tamar "laid her hand on her head," as a sign of her degradation and sorrow. When people are in great distress, they put their hands on their head, the fingers being clasped on the top of the crown. Should a man who is plunged into wretchedness meet a friend, he immediately puts his hands on his head, to illustrate his circumstances. When a person hears of the death of a relation or friend, he forthwith clasps his hands on his head.

When boys have been punished at school, they run home with their hands on the same place. Parents are much displeased and alarmed, when they see their children with their hands in that position; because they look upon it not merely as a sign of grief, but as an emblem of bad fortune. Thus of those who had trusted in Egypt and Assyria, it was said, "Thou shalt be ashamed" of them: and they were to go forth with their hands on their head, in token of their degradation and misery.

IV. 17.—"As keepers of a field are they against her round about."

Fields in the East have not fences to keep off cattle and other marauders, but only low embankments; hence, were there not keepers, they would be exposed to all kinds of depredations. These men wander about the ridges, or spend their time in plaiting baskets or pouches for areka nuts and betel leaf; or tend a few sheep. At night they sleep in a small stall, about six feet by four, which stands on four legs, and is thatched with leaves. The whole affair is so light, that it can be removed in its COMPLETE state to any other part, by two men; or be taken to pieces in a few minutes, and removed and put together, by ONE man. The frail fabric illustrates the "lodge in a garden of cucumbers."

30.—"And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee; they will seek thy life." The Hebrew has, instead of face, "eyes."

This is a minute description of an Eastern courtesan. In Ezekiel xxiii. 40., similar language is used: "For whom thou didst wash thyself, paintedst thine eyes, and deckedst thyself with ornaments, and satest upon a stately bed." Jezebel also

"painted her face, and tired her head, and looked out at a window." She was the patroness of a most impure system, and the term "whoredoms," as applied to her, may be safely used in the most obvious sense. The females alluded to adorn themselves with those ornaments which have been described in the 3d chapter of Isaiah; and having bathed, they rub their bodies with saffron, to make themselves fair; and then put on their CRIMSON robes. One kind of paint with which they tint their eyelids is made of a nut called *kaduki*, which is first burned to a powder, then mixed with castor oil; after which it is set on fire, and that which drops from it is the paint referred to. Another kind is made of the juice of limes, indigo, and saffron. In these allusions we see again the hateful and loathsome state of Jerusalem.

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31. — "For I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child."

In cases of great difficulty or sorrow, the above figure is often used.

V. 8. — "They were as fed horses in the morning: every one neighed after his neighbour's wife."

The same term is used in the East to denote a similar thing. It is said, "Listen to that evil man, he is always neighing." "O that wicked one, he is like the horse in his phrensy." "The men of that family are all neighers." Heathenism is ever true to itself; impurity is its inseparable companion.

VI. 24. — "Our hands wax feeble."

When a person is hungry, or weary, or when he hears bad news, it is said, "His hands have become weak." "His hands have turned cold."

VIII. 7.—Yea, the stork in the heaven knoweth her appointed times —— but my people know not."

Should a husband be fond of roving from his house, and remaining in other places, his wife says, "The storks know their time and place, but my husband does not know." "In the rain neither the Koku nor other birds will depart from their nestlings: but my husband is always leaving us." "Ah! my wicked son! would that he, as the stork, knew his appointed time and place!"

20.—"The harvest is past, the summer is ended."

Has a man lost a good situation, it is said, "His harvest is past." Is a person amassing much money, it is said, "He is gathering in his harvest."

IX. 1.—"Oh! that my head were waters, and mine eyes a fountain of tears." The margin has, instead of "Oh! that my head were waters," "who will give my head."

The marginal reading intimates the head was exhausted, the fountain was dry. People in prospect of great misery, ask, "Have we waters in our heads for that grief?" "That my sorrows may not dry up, these eyes are always weeping."

2.—"Oh! that I had in the wilderness a lodging-place of wayfaring men."

People in the East, on their journeys to other towns or countries, are obliged to travel through the most lonely wilds. Hence the native sovereigns, or opulent men, erect what are called rest-houses, or choultries, where the travellers or pilgrims reside for the night. It is in the wilderness where the devotees and ascetics live retired from men: there, either for life, or for a short period, they perform their austerities, and live in cynical contempt of man. When a father is angry with his family, he often exclaims, "If I had but a shade in the wilderness, then should I be happy: I will become a pil-

grim, and leave you." Nor is this mere empty declamation to alarm his family; for numbers in every town and village thus leave their homes, and are never heard of more. There are, however, many who remain absent for a few months or years, and then return. Under these circumstances, it is no wonder, when a father or husband threatens his family he will retire to the *kātu*, i. e. wilderness, that they become greatly alarmed. But men who have been reduced in their circumstances become so mortified, that they also retire from their homes, and wander about all their future lives as pilgrims. "Alas! alas! I will retire to the jungle, and live with wild beasts," says the broken-hearted widow.

> "Oh for a lodge in some vast wilderness,
> Some boundless contiguity of shade." COWPER.

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26. — "Egypt, and Judah, and Edom, and the children of Ammon and Moab, and all that are in the utmost corners, that dwell in the wilderness: for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart." The margin renders, "in the utmost corners," "cut off into corners," OR, "having the corners of their hair polled."

Dr. Boothroyd, "Egypt, and Judah, and Edom, and the children of Ammon and Moab, and all those who CUT SHORT THE HAIR." See also the marginal reading on chap. xxv. 23., "Having the corners of the hair polled;" and on chap. xlix. 32., "That have the corners of their hair polled." Who were those idolaters, against whom the denunciations were made, for polling their heads in honour of false gods? Those of Egypt, Edom, Ammon, Moab, Dedan, Tema, Buz, and JUDAH! It is the custom of the heathen of the vast regions of India, China, and Ceylon, to shave round the head, leaving only a tuft on the crown. The Chinese allow

the tuft to grow into a long tail, which hangs down the back.* "The children of AMMON." It is a striking fact that there is a cruel goddess in India called AMMON, to whom, in some births, human sacrifices were offered. Hence many temples at this day go by her name. How appalling to find the wretched Jews so often associated with the heathen; by their practices they were "uncircumcised in the *heart*," and fit objects for the wrath of Jehovah. (See on Levit. xix. 27.)

XI. 12.—"Then shall the cities of Judah, and inhabitants of Jerusalem, go and cry unto the gods unto whom they offer incense."

In the temple of Siva *incense* is offered to the *lingam* six times in twenty-four hours. In other temples the number of times varies.

XII. 2.—"Thou hast planted them, yea, they have taken root: they grow; yea, they bring forth fruit: thou art near in their mouth, and far from their reins."

Does a man who has been elevated in society by another cease to respect his patron; it is said, "Ah, my lord, the tree which you planted has taken root:——in his mouth you are near; but in his heart you are afar off."

9.—"Mine heritage is unto me as a speckled bird." The margin has it, instead of "speckled bird," "or having talons."

Dr. Boothroyd, "Ravenous birds." The context confirms this rendering, and also the marginal reading, "talons." Considering the NUMEROUS birds of prey in the East, it is no wonder that there are so many allusions in the Scriptures to

* Herodotus informs us, that the Arabs shave or cut their hair round in this way; and that the Macians, a people of Libya, cut their hair round, so as to leave a tuft on the top of the head.—See Rev. T. Hartwell Horne's Introduction, vol. i. p. 362.

their ravenous propensities. Of a ferocious man it is said, "That fellow is in every place with his talons." "What! wretch, have you come hither to snatch with your talons?" "Alas! alas! how many has this disease snatched away in its talons?" "True, true, even my own children have now got talons."

XIII. 4. — "Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates and hide it there in a hole of the rock." 6. — "And it came to pass after many days that the Lord said unto me, arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there." 7. — "Then I went to Euphrates and digged, and took the girdle from the place where I had hid it, and behold the girdle was marred; it was profitable for nothing."

The girdle of the Orientals is sometimes made of silver or gold, or embroidered silk, or highly dyed muslin. Its uses are, to keep the lower garments fast to the loins, to strengthen the body, and to command respect. Chiefs have numerous folds of muslin round that part, and they march along with great pomp, thus enlarged in their size. That, therefore, which was of so much use, and which indicated the dignity of the wearer, was to be marred, typifying the degradation of the Jews in their approaching captivity. The Hindoos have a custom of burying certain articles by the side of a tank or river, in order to inflict or prefigure evil in reference to certain obnoxious individuals who are thus placed under the ban. Thus eggs, human hair, thread, a ball of saffron, or a little of the earth on which the devoted person has had his feet, are BURIED in the situations alluded to.

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18. — "Say unto the king and to the queen, humble yourselves, sit down; for your principalities shall come down, even the crown of your glory. The

margin has, instead of "principalities," "or head tires."

This again alludes to the threatened judgments which were to befall the people and their rulers. Dr. Boothroyd has, instead of "principalities," "the diadem of your glory." Of a proud man who treats another with contempt it is said, "Ah! his turban will soon fall." "Yes, imperious upstart! thy head-dress will soon come down." "Have you heard of the proud wife of Kandan?"—"No." "Her head ornaments have fallen; she is humbled." "Ah," says the bereaved father, over the dead body of his son, "my crown is fallen! my crown is fallen." When men quarrel, it is common for the one to say to the other, "I will beat thee till thy turban fall." When they fight, the great object of the combatants is to pull off each other's turban or head-dress; because it shows that the individual is then disgraced and humbled. The feelings of a man who has his turban knocked off his head, are probably something like those which are produced by the knocking off of a man's wig. For the turban to FALL off the head by ACCIDENT is considered to be a very bad omen. Jehoiakim and his queen were to have their "head tires" brought down; they were to be humbled on account of their sins.

XIV. 2.—"Judah mourneth and the gates thereof languish."

"Have you heard that the wife of Muttoo and all the children have died of the cholera? Alas, the poor old man is left alone, and the *gates* are in sorrow—even they pity him."

4.—"Because the ground is chapt, for there was no rain in the earth, the ploughmen were ashamed, they covered their heads."

This refers to a drought which was to take place in Judah. At such times, in the East, the ground is "chapt;" large

fissures meet your eye in every direction, and the husbandmen are then ashamed and put to confusion: they know not what to do: to plough the land under such circumstances is of no use; and, therefore, they are obliged to wait till it shall rain. Thus, should the rains be later than usual, the people are daily looking for them, and after one night's fall, the farmers may be seen in every direction working in their fields with the greatest glee, in the full hope of soon casting in the seed.

XV. 7.—"I will fan them with a fan." (Matt. iii. 12.)

When the cholera or any other pestilence rages, it is said, "Alas! this sickness has fanned the people away." "Truly they have been suddenly fanned from the earth." See on Isa. xxx. 24.

9.—"Her sun is gone down while it was yet day." (Amos viii. 9.)

Of a person who is dead, it is said, "He is set," and of one dying, "He is setting." Should a beautiful young man or woman be reduced by sickness, it is said, "He is like the evening! which is occupying the place of the morning!"

10.—"Woe is me, my mother, that thou hast borne me!"

When a man is in great trouble, he often exclaims, "Alas! alas! my mother, why did you bear me?"

XVI. 7.—"Neither shall men tear themselves for them in mourning, to comfort them for the dead." The margin has, instead of "tear themselves," "or break bread for them." (Ezek. xxiv. 17. "Eat not the bread of men." 2 Sam. iii. 35.) "The people came to cause David to eat meat, while it was yet

day." This was when David lamented the death of Abner.

D'Oyley and Mant say, "Friends were wont to come, after the funeral was over, to comfort those who had buried the dead, and send in provisions to make a feast, it being supposed that they themselves were so sorrowful as not to be able to think of their necessary food."

After the corpse has been consumed on the funeral pile or buried, the relations of the deceased prepare and send a fine kind of gruel (made of the Palmirah killunga) to the funeral house. At the anniversary of a funeral, the relations of the deceased meet to eat together, and give food to the poor. Hence great numbers on these occasions get plenty of provisions.

XVII. 6. — "Shall inhabit the parched places in the wilderness, in a salt land, not inhabited."

Nothing can be more desolate and solitary than the salt plains of the East. Not a shrub, not a tree, to cheer the eye; even birds and beasts seem affrighted at the scene. What with the silence of these solitudes, the absence of shade, of water, of vegetable and animal life, the traveller moves on with renewed speed to escape from such dreary wastes.

Idolatrous Judah had trusted in idols; her sin was written "with a pen of iron;" it could not be erased; and for thus trusting in them, and in man, she was to dwell in "the parched places," the "salt land," which was "not inhabited."

8.—"As a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh."

To appreciate the beauty of this allusion, it is necessary to think of a parched desert, where there is scarcely a green leaf to relieve the eye. In the midst of that waste is per-

haps a tank, a well, or a stream, and near to the water's edge will be seen plants, and shrubs, and trees covered with the most beautiful foliage. So shall be the man who puts his trust in Jehovah."

XVIII. 6. — " As the clay is in the potter's hand."

It is said of an obedient son, " He is like wax; you may shape him any way you please; you may send him hither and thither, this way or that way, all will be right."

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17. — " I will show them the back, and not the face." (Chap. ii. 27.)

Nothing exasperates a person more, when he goes to see another, than for the individual thus visited to arise and turn his back to the visiter. To see a man thus erect with his back towards another has a striking effect on the mind. In the face of the man thus insulted is chagrin and confusion; in the other, contempt and triumph. After a pause, the figure who shows his back moves forward, leaving the other to indulge in spleen and imprecations.

XX. 9. — " His word was in mine heart, as a burning fire shut up in my bones."

Of awful language it is said, " It burns up my *eral*, i. e. my liver." Does a man see acts of oppression, he says, when speaking of them, " My bowels burned to see those sights." " Fire, fire, a fire is in my heart," says the man who is half frantic in grief.

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15. — " Cursed be the man who brought tidings to my father, saying, A man child is born unto thee: making him very glad." (Job iii. 1, 2. and 3.)

I have already noticed the great anxiety of the people of the East to have male children. At the time of parturition the husband waits in an adjoining room or the garden; and so soon as the affair shall be over, should the little stranger

be a son, the midwife rushes outside, and beats the thatch on the roof three times, and exclaims aloud, " A male child! a male child! a male child is born!" Should the infant be a female, not a word is said, and the father knows what is the state of the case.

When a person conducts himself in an unmanly way, the people ask, " Did they beat the roof for you? Was it not said to your father, A male child is born?"

XXII. 24.—" As I live, saith the Lord, though Coniah the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence. (Haggai ii. 23. " O Zerubbabel —— I will make thee as a signet.")

The SIGNET is always worn on the little finger of the right hand. Things which are dear are spoken of as that ornament. " O my child, you are as my signet." " We are like the ring-seal, and the impression;" meaning, the child resembles the father. " Never will I see him more; were he my signet, I would throw him away." " I do that? rather would I throw away my ring-seal."

XXIII. 1.—" The pastors that destroy and scatter the sheep."

The heathen priests are never called pastors; the term would be a disgrace to them, as the occupation is only followed by the lowest orders of the people.

25.—" I have heard what the prophets said, that prophecy lies in my name, saying, I have dreamed, I have dreamed."

Exactly in the same way do the heathen priests and devotees impose on the people at this day. Have they some profitable speculation which requires the sanction of the gods, they affect to have had a visit from them, and they generally manage to relate some secret transaction (as a

proof) which the individual concerned supposed was only known to himself.

XXIV. 6. — " For I will set mine eyes upon them for good."

The eye is spoken of as the source, and also as the cause, of a blessing. Thus, has a person been sick, and is he asked, how did you recover? he replies, " The gods fixed their eyes upon me." Does a man promise a favour, he says, " I will place my eyes upon you." Does he refuse, he says, " I will not put my eyes on you."

XXV. 10. — " I will take from them —— the light of the candle."

The people of the East, who can afford it, have always a lamp burning in their room the whole of the night. It is one of their greatest comforts; because, should they not be able to sleep, they can then look about them, and amuse themselves. " Evil spirits are kept away, as they do not like the light!" Lechymy, the beautiful goddess, also takes pleasure in seeing the rooms lighted up. But that which is of the MOST importance is, the light keeps off the serpents and other poisonous reptiles.

XXXI. 19. — I repented; and after that I was instructed; I smote upon my thigh; I was ashamed." (Ezek. xxi. 12. " Cry and howl, son of man: —— smite therefore upon thy thigh.")

It appears to have been the custom, when a person was in sorrow, to smite his thigh. Is it not interesting to know that the people of the East, when in similar circumstances, do the same thing at this day? See the bereaved father; he smites his right thigh, and cries aloud, " *Iyo! Iyo!*" alas! alas! *

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* " Achilles saw it, smote his thigh, and said."
COWPER.

XXXIV. 3.—"And thou shalt not escape out of his hand, but shalt surely be taken and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon."

To say, your eyes shall see the eyes of another, implies pleasure or pain. Thus, to comfort one who greatly desires to see another, but who fears he shall not have that pleasure, it is said, "Fear not, your eyes shall see his eyes." But, should a person have committed some crime, it is said to him, in order to make him afraid, "Yes; your eyes shall see his eyes," *i. e.* of the person who has been injured, and who has power to inflict punishment.

XLI. 8.—"Slay us not; for we have treasures in the field, of wheat, and of barley, of oil, and of honey."

This refers to stores they had concealed, as is clear from the mentioning of "the oil and honey." During the time of the Kandian war many prisoners received lenient treatment; because of the assurance that they had treasures hid in the field, and that they should be the property of their keepers. In some cases there can be no doubt there were large sums thus acquired by certain individuals.

XLII. 2.—"Let, we beseech thee, our supplication be accepted before thee." The margin has this, "Let our supplication FALL before thee."

"O my lord," says the suppliant, "let my prayers be prostrate at your feet."—— "O forget not my requests, but let them ever surround your feet." "Allow my supplications to lie before you." "Ah! give but a small place for my prayers." "At your feet, my lord, at your feet, my lord, are all my requests."

XLIV. 17.—"To burn incense unto the queen of heaven." (Deut. xvii. 3. "Or moon, or any of the host of heaven.")

When the new moon is first seen, the people present their hands in the same form of adoration, and take off the turban, as they do to other gods. If a person have a favourite son or wife, or any friend with whom he thinks himself fortunate, he will call for one of them on that night, and, after looking at the new moon, will steadfastly look at the face of the individual. But if there be no person of that description present, he will look at his white cloth, or a piece of gold. In the temple of Siva, when the poosy to the lingam is going on, an offering of incense is presented to a representation of the sun and moon.* Siva wears the crescent on his head; and Pārvati, his consort, wears the sun and moon. Sometimes, however, these emblems are worn mutually. An ornament, in imitation of the new moon, is also placed on the left side of the head of a courtesan of the temple; and another, representing the sun, on the right. Similar figures are also described over the doors of houses, each bearing a relative position. After a marriage ceremony is performed, the bride and bridegroom worship *Aruntkuthe*, i. e. the star Beta in Ursa Major.

XLVI. 11.—"In vain shalt thou use many medicines, for thou shalt not be cured."

Physicians in England would be perfectly astonished at the numerous kinds of medicine which are administered to a patient. The people themselves are unwilling to take one kind for long together, and I have known a sick woman swallow ten different sorts in one day. Should a patient, when about to take his medicine, scatter or spill the least quantity, nothing will induce him to take the rest; it is a bad omen; he must have the nostrum changed.

L. 38.—"They are mad upon their idols."

Fully to understand this passage, a person must see the phrensy of the heathen when they get a sight of their idols.

* On the SUNDAY, those who are afflicted with the ophthalmia worship the sun!

Thus, when the gods are taken out in procession, the multitudes shout, and the priests mutter and rave. The gestures are all distorted, and the devotees are affected with alternate sorrow or joy.

LI. 14. — "The Lord of Hosts hath sworn by himself."

Siva is said to swear by himself, *En-āni*, i. e. my oath. The inferior gods swear by their superiors.

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27. — "Cause the horses to come up as the rough caterpillars." "I will fill thee with men as with caterpillars."

Some think locusts are meant, instead of caterpillars; and one reason assigned is, that they "have the appearance of horses and horsemen." Others translate, "bristled locusts."

There are bristled caterpillars in the East, which at certain seasons are extremely numerous and annoying. They creep along in troops like soldiers, are covered with stiff hairs or bristles, which are so painful to the touch, and so powerful in their effects, as not to be entirely removed for many days. Should one be swallowed, it will cause death: hence people, at the particular season when they are numerous, are very cautious in examining their water vessels, lest any should have fallen in. In the year 1826, a family at Manipy had to arise early in the morning to go to their work, and they therefore prepared their rice the evening before. They were up before daylight, and took their food: in the course of a short time they were all ill, and some of them died during the day. The rice chatty was examined, and there were found the remains of the *micutty*, the rough caterpillar.*

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* Dr. Hawkesworth says, of those he saw in the West Indies, "their bodies were thick set with hairs, and they were ranging on the leaves side by side, like files of soldiers, to the number of twenty or thirty together. When we touched them, we found their bodies had the qualities of nettles."

42. — "The sea is come up upon Babylon: she is covered with the multitude of the waves thereof."

This metaphor is in common use to show the OVERWHELMING power of an enemy. "Tippoo Saib went down upon his foes, like the sea he swept them all away." "True, true, the British troops went like the sea upon Bhurtpore, the forts have been carried away."

LII. 11. — "Then he put out the eyes of Zedekiah, and the king of Babylon bound him in chains, and carried him to Babylon." (1 Sam. xi. 2. Judges xvi. 28.)

The barbarous practice of putting out the eyes of great offenders was common in the East. Some had their eyes plucked out by hooks, but others had the sight destroyed by powerful drugs.

Here, then, we have the accomplishment of the predictions against the Jews: they had wantonly sported *with* God's mercy, they had outraged all their principles, and had literally dared, by their conduct, Jehovah to do His worst. To their sorrow, they had now to sit down and "weep by the rivers of Babylon," whilst they lamented over their far-distant Zion.

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21. — "The thickness thereof was four fingers."

In the same way do the people of the East speak of any thing which is less in measure than a SPAN. "What height are your pepper vines?"—"About two fingers." "When the rice becomes five fingers in height we shall want more rain." That which is less than a finger is spoken of as a grain of rice: the next gradation is an *ellu*, i. e. gingelly seed; the next is a mustard seed; and the last an *anu*, i. e. an atom.

LAMENTATIONS.

CHAP. I. verse 1.—"How doth the city sit solitary that was full of people! how is she become as a widow!"

Jerusalem had been sacked by a ruthless foe, and her sons had been carried off to Babylon. "As a widow." When a husband dies, the solitary widow takes off her marriage jewel, and other ornaments; *her head is shaved!* and she sits down in the dust to bewail her lamentable condition. In the book Scanda Purāna, it is said, after the splendid city of Kupera had been plundered by the cruel Assurs, "the city, deprived of its riches by the pillage of the Assurs, resembled the WIDOW!" Jerusalem became as a widow in her loneliness bemoaning her departed lord.

11.—"All her people sigh, they seek bread: they have given their pleasant things for meat."

What a melancholy picture have we here! the captives, it appears, had been allowed, or they had concealed, some of their "pleasant things," their jewels, and were now obliged to part with them for food. What a view we also have here of the cruelty of the vile Babylonians! The people of the East retain their little valuables, such as jewels and rich robes, to the last extremity. To part with that, which has, perhaps, been a kind of heir-loom in the family, is like parting with life. Have they sold the last wreck of their other property; are they on the verge of death; the emaciated members of the family are called together, and some one undertakes the heart-rending task of proposing such a bracelet, or armlet, or anklet, or earring, or the pendant of the forehead, to be sold. For a moment all are silent, till the mother

or daughters burst into tears, and then the contending feelings of hunger, and love for their "pleasant things," alternately prevail. In general, the conclusion is, to pledge, and not to sell, their much-loved ornaments; but such is the rapacity of those who have money, and such the extreme penury of those who have once fallen, they seldom regain them.*

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17. — "Zion spreadeth forth her hands, and there is none to comfort her."

What a graphic view we have here of a person in distress! See that poor widow looking at the dead body of her husband, as the people take it from the house: she spreads forth her hands to their utmost extent, and piteously bewails her condition. The last allusion in the *verse* is very common.

II. 1. — "Remembered not his footstool."

Those who are in favour with the king, or those who obey him, are called his footstool. But the figure is also used in a degrading sense. Thus, do two men quarrel, one says to the other, "I will make thee my footstool." "Ah! my lord, be not angry with me, how long have I been your footstool?" "I be that fellow's footstool! Never! Was he not footstool to my father?"

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15. — "All that pass by clap their hands."

The vulgar, the low triumph of a victorious party, in the East, is extremely galling; there is nothing like moderation or

* Numbers give their jewels to others to keep for them, and never see them more. I recollect a person came to the mission house, and brought a large casket of jewels for me to keep in our iron chest. The valuable gems were shown to me one by one; but I declined receiving them, because I had heard that the person was greatly indebted to the government, and was led to suspect the object was to defraud the creditor. They were then taken to another person, who received them,—decamped to a distant part of the country, and the whole of the property was lost, both to the individual and the creditors.

forbearance in the victors. No, they have recourse to every contemptuous and brutal method to degrade their fallen foe. Has one party triumphed over another in a court of law, or in some personal conflict, the conquerors shout aloud, "Aha! aha! fallen, fallen;" and then go close to the vanquished, and "clap their hands."

III. 7.—"He hath made my chain heavy."

This figure is taken from a prisoner having a heavy chain to drag as he goes along. Husbands sometimes speak of their wives as a chain. Thus, is a man invited to a distant country; he asks, in reply, "How can I come? my wife has made my chain heavy." "My husband, my husband, you shall not go; my weeping shall make your chain heavy." A man in great trouble asks, who will break this *sangale?* i. e. chain. "My chain, my chain! who will break this chain?" "Have you heard Viravar's chain is broken? He is dead! Who will make another chain for him?"

15.—"Hath filled me with bitterness."

"Wicked, wicked son," says the disappointed mother, "I expected to have had pleasure from thee, but thou hast given me *kasapu*," i. e. bitterness. "Shall I go to his house to live on bitterness?" "Who can make this bitterness sweet?"

V. 12.—"Princes are hanged up by their hand."

No punishment is more common than this in the East, especially for slaves and refractory children. Thus, has a master an obstinate slave; has he committed some great offence with his hands; several men are called, who tie the offender's hands, and hoist him to the roof, till he beg for forgiveness. Schoolboys, who are in the habit of playing truant, are also thus punished. To tell a man you will hang him by the hands, is extremely provoking. See, then, the

lamentable condition of the princes in Babylon, they were "hanged up by their hands," as common slaves.

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16. — "The crown is fallen from our head."

Has a man lost his property, his honour, his beauty, or his happiness, he says, "My crown has fallen;" does a father or grandfather reprove his sons for bad conduct, he asks, "Has my crown fallen?"

EZEKIEL.

CHAP. IV. verse 4.—" Lie thou also upon thy left side."

It is more than probable, something is alluded to here which we cannot understand. When a person is sick, he will not lie on his RIGHT side, because that would be a bad omen: should he in his agony, or when asleep, turn on that side, his attendants will immediately again place him on the *left side*. After people have taken their food, they generally sleep a little, but they are careful to repose on the left side, " because the food digests better." It is impossible to say what is the origin of this practice: it may have arisen from the circumstance that the RIGHT side " is of the masculine gender," and the left feminine, as is the case with the supreme Siva. Females are directed to recline on the right side, and many curious stories are told, in reference to them, which are not worth repeating.

15.—" Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith."

In some places, firewood being very scarce, the people gather cow dung, make it into cakes, and dry it in the sun, after which it is ready for fuel. Those who are accustomed to have their food prepared in this way, prefer it to any other: they tell you it is sweeter and more holy, as the fuel comes from their sacred animal. The other allusion in this verse, and in chap. iv. 12., is often made use of when people are angry with each other. Has some one stolen a person's fuel, he says in his rage, " Ah ! that wretch shall get ready his food" as described in iv. 12. Does a wife ask her husband for firewood, he will (should he be angry) reply to her as above.

VI. 4.—"Your images shall be broken." Heb. "Sun images." (See on 2 Chron. xiv. 5.)

VII. 10, 11.—"Behold the day; behold, it is come; the morning is gone forth; the rod hath blossomed, pride hath budded. Violence is risen up into a rod of wickedness."

This alludes to the punishment of the children of Israel; and Jehovah, through his servant, addresses the people in Eastern language: "The morning is gone forth." Their wickedness, their violence, had grown into a rod to punish them. This idea is implied in the Tamul translation also. "Yes, wretch, the rod has long been growing for thee, 't is now ready, they may now cut it." "True, true, the man's past crimes are as so many rods for him."

VIII. 17.—"Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose."

The last allusion in this verse is very curious, and deserves minute consideration. "*They put the branch to their nose.*" The whole of this chapter refers to the different kinds of idolatry practised by the Jews! Hence there is a reference to the heathenism of Egypt, Persia, and Phœnicia. Here were the daughters of Zion, the descendants of those who had witnessed suc sublime instances of the peerless majesty, the never-failing goodness, of Jehovah, "weeping for Tammuz," the Adonis of Western mythology, a beautiful youth, who was the favourite of Venus. He was killed by a wild boar, at which his paramour was greatly DISTRESSED, and an unholy festival was instituted to perpetuate his memory, when females under certain circumstances transgressed the bounds of modesty. In the third chapter of Isaiah we have a lamentable account of the INDECENCY and HEATHENISH practices

of the daughters of Zion." All the ornaments which were worn by the lascivious female idolaters were adopted by them. The " NOSE JEWELS " were exclusively HEATHEN, both in their origin and in the thing signified; for we do not find in any other part of holy writ the least allusion to that appendage of heathenism; excepting that of Solomon, where he says, " As a jewel of gold in a swine's snout, so is a fair woman without discretion." And in this case we see the ornament is associated with the swine and the woman of indecent conduct. I believe Dr. A. Clarke is mistaken when he says nose jewels are referred to in Gen. xxiv. 47.; as " the earring upon her face," or the " golden earring of half a shekel weight," in verse 22., means, as in the margin, a " jewel for the forehead," an ornament still worn, in the East, on the forehead or brow. (See on Gen. xxiv. 47.) Again, Ezekiel xvi. 12. The text is, " I put a jewel on thy forehead;" whereas the margin has, " nose:" but I think the former is preferable; because, in that account, the Jewish Church is described as an infant, which had been taken up and adorned by one who had found her in that helpless condition. Now, if the ornament had been heathenish, would the prophet have represented the infant church as wearing it?

Before I give the ORIGIN of the " NOSE JEWEL," it may be well to notice the different kinds. Some are in the shape of a swan, others of a *serpent*, and others of a flower. These are fixed to the LEFT nostril. The rings are put into the septum or middle filament of the nose. The jewels have two names, both of which are indicative of a distinct object. The first is *Nate-Kaddan*, which signifies " the obligation or debt a person is under by a vow;" the second name is *Mooka-Taddi*, literally nose-impediment or hinderance, *i. e.* to sickness or death; and it is worthy of notice, that the word *taddi* is nearly the same as *tadde*, the word for stick or branch. In the one case, therefore, it denotes the obligation a person is under by a vow to perform some service or duty to a god; and, in the other, to the protection which is gained

from sickness. Dr. Boothroyd, in his translation, leaves out "BRANCH" altogether: "Lo, they send forth a scornful noise through their nostrils."

In the Hindoo book called *Pāga-Vatham*, the following account is given of the ORIGIN of the nose-ring:—"In the desert of Tāru was a mango tree, which only produced one mango in twelve years; and a very celebrated hermit or dervise used always to take and eat that fruit. There was a king called Kanjan, and his sister Tavage, who went to hunt in that desert; when the king, seeing the single fruit, took an arrow and shot it off, and then gave it to his sister to eat. Soon after that the hermit came to seek for his fruit, but finding it gone he became very angry, and pronounced the following curse: 'He who shot off that fruit shall be killed by the child of the woman who ate it.' Some time after that, Kanjan the king gave his sister Tavage in marriage to Vasu-Teavan; and as Kanjan knew the curse which the great hermit had pronounced upon him who had shot off the single fruit, he determined to take measures to prevent its accomplishment. He, therefore, knowing the state of his sister, sent a guard to seize the husband, and then to kill the child, lest it should one day kill him. He continued to do so till he had destroyed seven children. But the eighth was the incarnation of Vishnoo, called Chrishna, and no sooner was that child born, than the chains with which the sister's husband were bound fell off, and he heard a voice from an invisible being, saying, 'Take the child which is now born unto thee to the village of shepherds, to one Asothy, who has just had a female child, and leave it with her; but take her daughter, whose name is Poothany, and bring her to thy wife.' With this information the husband of Tavage was quite delighted, and ran to tell the news to his wife. She immediately consented to the proposal, and forthwith bored a hole in the NOSE of her infant, and put a RING into it, as an impediment and a sign. The BLOOD which came from the wound was as a sacrifice to prevent him from falling into the hands of his

enemies. After this, the father took the child to the village of shepherds: gave it in charge to Asothy, and brought away her child to his wife. The king Kanjan, having heard that his sister had had another child, went and took the female infant called Poothany from his sister, and when about to kill it, the child spake (it being a spirit), and said, 'He who will kill thee is being brought up in the village of shepherds; why then are you going to kill me?' and it vanished out of his sight. Kanjan, the king, then determined to take other measures to accomplish his purpose; he therefore called a female devil, who lived in the tank called Nachu-Pogi, and told her to go and act as a nurse to the child, and thus by her poisonous milk destroy the infant. She accordingly went, and did as commanded; but when she began to give milk to the child, it took her life. When, therefore, he grew up, and became Chrishna, he went and slew his uncle Kanjan, the king, who shot off the mango fruit with his arrow."

Now, then, let us look at the application of this story. When parents have lost their first three children, they conclude "some evil one" has carried them off, and immediately on the birth of a fourth they take measures to prevent that from being taken in the same way. So soon as it is born, the midwife takes it to a fan, or winnow, on which ashes have been spread, and then bores a hole in the RIGHT nostril, and puts in the nose-ring, which is to act as an impediment "to the evil one," who has taken off the other children. This, therefore, when PROPERLY done, is believed to be a preventive against death, till the child shall be married.

When the time has come to take off the nose-ring, the parents of the youth take him, and dress his hair on the RIGHT side of his head, with great neatness; but that on the LEFT, is put into disorder; the eyelids of his RIGHT eye are painted black, and he is sent to the houses of seven neighbours, to ask for alms to give to the Brahmins. When the youth has returned from the seven houses, the family immediately go to the temple, and THERE take off the ring, which, with the alms

that were received, are given to the officiating Brahmin. They then return to their house, in front of which is planted a young plantain tree (banana) which has never borne fruit. Over the threshold is placed the *pestle;* and the youth who has had the ring taken from his nose, walks three times round the tree alluded to, from left to right, and then rushes into the house, taking care not to touch the threshold or *pestle.* After he has entered, he is placed near a full vessel of water, in which are mango leaves. A married woman then takes a salver, on which are chunam and saffron, which when mixed with water has the colour of blood. A lighted wick is then floated on the surface of that which represents blood, and she waves it three times before him. The youth then retires, and the woman spits three times on the ground; and the imitation blood is thrown into the back yard. Near the plantain tree, in front of the house, is a man, who, so soon as the ceremonies have been performed, cuts it down, knocks at the door three times, which is then opened, and he enters (not having looked back); and the same ceremonies which have been performed for the youth are now repeated for him.

Let us now look at Adonis: he was a beautiful youth, beloved by Venus, which induced Mars (also her lover) to send a wild boar to destroy him. In memory of that event, the RIVER Adonis is said to run blood.

"Ran purple to the sea suffused with blood."—MILTON.*

Look, then, at the destruction of the children by the king Kanjam; see the nose-jewel to prevent future death: at the blood as an offering, at the way in which the youth goes to ask alms, when the ring is to be taken off, his hair on the left side, which is the feminine, being in disorder, as a sign of grief; at the representation, again, of blood by mixing the saffron and chunam, and at the woman, who is the principal performer; we see certain coincidences which

* Maundrell notices this circumstance: the water is supposed to have been stained with the red earth, or ochre.

seem to point at the death of Adonis and the sorrow of the females.

I am, therefore, of opinion, that to "put the branch to their nose," was the idolatrous practice of boring a child's nose and putting a ring therein, to dedicate it to an idol; and, therefore, to show it was under its protection, rather than that of Jehovah.

XIII. 4. — "O Israel, thy prophets are like the foxes in the deserts." (Ps. lxiii. 10.) "They shall be a portion for foxes."

In the above passages, Dr. Boothroyd, instead of foxes, translates "jackals," and I think it by far the best rendering. These animals are exceedingly numerous in the East, and are remarkably CUNNING and VORACIOUS. I suppose the reason why they are called the lion's provider is, because they yell so much when they have scent of prey, that the noble beast, hearing the sound, goes to the spot and satisfies his hunger. They often hunt in packs, and I have had from twenty to thirty following me (taking care to conceal themselves in the low jungle) for an hour together. They will not, *in general*, dare to attack man: but, let him be helpless or dead, and they have no hesitation. Thus our grave-yards are often disturbed by these animals; and, after they have once tasted of human flesh, they (as well as many other creatures) are said to prefer it to any other. Their CUNNING is proverbial: thus, a man of plots and schemes is called a *nareyan*, i. e. a jackal. "Ah! only give that fellow a tail, and he will make a capital jackal." "Begone, low caste, or I will give thee to the jackals."

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18. — "And say, Thus saith the Lord God, Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls." The margin has, instead of "armholes," "elbows."

The marginal reading is undoubtedly the best. Rich people have a great variety of pillows and bolsters to support themselves in various positions when they wish to take their ease. Some are long and round, and are stuffed till they are quite hard; whilst others are short and soft, to suit the convenience. The verse refers to females of a loose character, and Parkhurst is right when he says, " These false prophetesses decoyed men into their gardens, where probably some impure rites of worship were performed." The pillows were used for the vilest purposes, and the kerchiefs were used as an affectation of shame.

XVI. 4. — " Thou wast not salted."

The Hindoos do not wash their new-born infants in salt: but before the Brahmin names the child he puts a little salt into its mouth.

XIX. 8. — " Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit." (Lam. iv. 20.)

These figures are derived from the way in which wild beasts are hunted and taken. When large and deep pits have been formed in paths, where it is known the animals must go, the people assemble on every side where the victims are, and begin to shout, to beat on instruments, and rush among the trees. The creatures become alarmed, and run towards the place where they know is an opening; and then fall into the deep pits which are prepared for them. Even elephants are sometimes caught in this way; and the agony, the rage, they manifest when thus entrapped, is most affecting. The nets and ropes are then thrown over them, and when they are sufficiently entangled, a way is made for them to walk out.

XXI. 6. — " The breaking of thy loins."

It is said, when a man's strength is reduced, " Alas! that poor fellow's loins are broken."

14.—"Thou, therefore, son of man, prophesy, and smite thine hands together."

"SMITE THINE HANDS TOGETHER." To smite the hands together, in the East, amounts to an OATH! In the 17th verse, the Lord says, in reference to Jerusalem, "I will also smite mine hands together, and I will cause my fury to rest: I the Lord have said." By the solemn smiting of the hands it was shown the word had gone forth, and would not be recalled.

When a priest delivers a message to the people, when he relates any thing which he professes to have received from the gods, he smites his hands together, and says, "TRUE."

Does a Pandārum, or other kind of religious mendicant, consider himself to be insulted, he smites his hands against the individuals, and pronounces his imprecations upon them, crying aloud, "True, true, it will all come upon you." Should a person, when speaking of any thing which is certain to happen, be doubted by others, he will immediately smite his hands. "Have you heard that Muttoo has been killed by a tiger?"—"No! nor do I believe it." The relater will then (if true) smite together his hands, which at once confirms the fact. "Those men cannot escape for any great length of time, because the king has smitten his hands;" meaning, he has sworn to have them taken. Jehovah did smite His hands together against Jerusalem.

21.—"For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images." The margin has, instead of "parting," "mother;" which accords with the Tamul: "Mother way."

In former times it was customary to decide important affairs by shooting arrows. Thus, should three princes propose for the daughter of a king, and should he be in doubt to whom he ought to give her, he will write the name of each prince on an arrow, and then shoot them altogether or sepa-

rately from the bow, and the man whose name is on the most distant arrow, will be the husband of the princess.

XXII. 12.—"In thee have they taken gifts to shed blood: thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion."

There is surely no part of the world worse than the East for usury and extortion. A rich man will think nothing of demanding twenty per cent. for his precious loan. Does a person wish to buy or sell an article; does he want to avoid any office or duty, or to gain a situation, or place any person under an obligation; he cannot think of doing the one or the other, without giving himself into the hands of the extortioner.

30.—"I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land."

A man having lost all his children, and in complaining of his forlorn condition, says, "Alas! I have not any one to stand in the gate; my enemies can now enter when they please, to tear and devour me." "In the gate, in the gate no one stands."

XXIII. 14.—"She saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion."

The nature of those images, and the practices, may be seen from the context, and the portraying was of the colour of VERMILION. (See on Isa. i. 18.) In the Hindoo temples and vestibules, figures of the most revolting descriptions are portrayed on the walls: there the sexes are painted in such a way as few men of discretion would dare to describe. In some temples there are stone figures in such positions as hell itself could only have suggested: and, recollect, these are the places where men, women, and children, assemble for WORSHIP.

XXIV. 17. — "Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men."

This refers to mourning for the dead, and the prophet was forbidden to use any symbol of sorrow on the death of his wife. At a funeral ceremony the tires and turbans are taken off, and the sandals are laid aside. Thus nobles, who wear the most costly turbans, are seen walking with their heads uncovered, and those who had on beautiful sandals are barefoot. But the prophet was to PUT ON his tire and sandals, to indicate he was *not* mourning for the dead.

XXV. 4. — "They shall eat thy fruit, and they shall drink thy milk."

The people of the East take great pleasure in eating fruit and drinking milk. Hence thousands never take any other food to their breakfast. "*Pāllum, Pallamum*," i. e. milk and fruit they greatly desire.

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6. — "Thou hast clapped thine hands, and stamped with thy feet."

We have seen under Lam. ii. 15., how and when the Orientals clap their hands; and they are equally given to stamp with their feet when they triumph over a fallen foe. The way is, to make a sudden jump with their foot on the ground.*

XXVII. 13. — "Vessels of brass in thy market."

The domestic utensils of the Orientals are nearly always brass: and to these they often refer, as a sign of property. "He is a rich man; his house is full of brass vessels." "Begone! fellow, I have more brass in my house than would purchase all thy property." "The miserable man has not a brass dish in his house."

* I have often seen the natives of the Mozambique thus dance and STAMP with their feet, when singing their WAR! songs.

XXVIII. 2.—"Say unto the prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas."

Origen thought the guardian angel of the city was intended. It has been exceedingly common in all ages in the East for great saints or devotees to assume the airs and to demand the homage which is paid to a deity. Hence numbers who are celebrated for sanctity are always addressed by the title of *Swamy*, i. e. God.

24.—"There shall be no more a pricking briar unto the house of Israel."

Enemies are often compared to thorns and thistles. "Ah! how this thorn goads me," says the man of his foe. When a man's adversaries are dead, he says, "This is now a desert without thorns." "Ah! as our father is dead, we are to our enemies like a jungle without thorns."

XXIX. 18.—"Every shoulder was peeled."

What an illustration of this passage we have in those who have not been accustomed to carry the palankeen! During the first day the skin is literally peeled off. To prevent the pole from galling the shoulder the Coolies have cushions or a piece of the plantain tree put under the pole. The shoulders of those who assisted at the siege against Tyre were PEELED by hard labour.

XXXII. 3.—"They shall bring thee up in my net."

When a person has been caught by the stratagem of another, it is said, "He is caught in his net." "He is like a deer caught in the net." Has a man escaped: "The fellow has broken the net." "Catch him in your net! will you catch the lightning?"

XXXIII. 32.—"Thou art unto them as a very lovely song of one that hath a pleasant voice."

"Gone! gone!" says the bereaved admirer: "she was indeed like a sweet voice to my ear." "I hear not the sweet song?" "Where is my music?" "The song of the night! the song of the night! has left me."

XXXIX. 11. — "I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the noses of the passengers: and there shall they bury Gog."

This refers to the dreadful stench which should arise from the dead bodies of Gog. The Tamul translation has it, "cause to STOP the noses." The moment people smell any thing offensive, they immediately press the nostrils together with their fingers. They say of a bad smell it has STOPPED my nose; which means the nose is so full of that, it is not sensible of any other smell. The figure is much used in reference to the decayed oysters at the pearl fishery.

XL. 16. — "Upon each post were palm trees."

Calmet says, "Probably pilasters, representing palm trees, the trunks forming the shafts and the branches the capitals." The favourite capital in eastern architecture is a representation of the fruit of the plantain-tree (*Musa-paradisiaca*) before it has broken its sheath, and is called the *Vāli-potte*. On all festive occasions which call for extraordinary show, the people procure two LIVING trees of the description alluded to, and plant one on each side of the door post: then from one to the other, they suspend festoons of mango leaves, cocoa-nut leaves, and the flowers of the *thālam*. The musa is sacred to the goddess Lechymy.

XLIII. 2. — "Behold the glory of the God of Israel came from the way of the East."

Dr. Gray says, "Under the particulars detailed by Ezekiel we often discover the economy of a spiritual temple which

should again be filled with the glory of the Lord coming from the East."

When we consider the various allusions to the East in Holy Writ; at the comparisons to the sun, in reference to divine illuminations; reflecting on the homage paid to the great orb of day by all the heavenly bodies; looking at the idea of the Orientals, "that the face is always towards the East," *i. e.* it is the eastern part of the body; at the phrases, "not turn to the right or the left," *i. e.* neither to the north nor to the south; we get a new view of many interesting passages of Scripture.

XLVIII. 23.—"Benjamin shall have a portion." Margin, instead of "a," "one."

In the Tamul it is the same, thus, *Oru manuthan*, lite ray ONE man — always *one*, which we render *a*.

DANIEL.

CHAP. I. verse 2. — " He brought the vessels into the treasure house of his god."

In all heathen temples there is a place for the sacred jewels and other treasures. The ornaments of the idols are sometimes of GREAT value. I have seen the small crown, breast-plate, and necklaces of one idol worth more than 400*l.*

II. 4. — " O king, live for ever."

These words are not addressed to the ears of royalty MERELY. Has a man been greatly favoured by another, he says, " Ah! may you never die." " So good a man ought never to die." " May you live for ever." " Will death come to such a man as this?" " Live, live, for ever."

IV. 25. — " They shall wet thee with the dew of heaven."

This was one of the miseries of Nebuchadnezzar, and a much greater one than the people in England imagine. Think of the state of the body and pores after being twelve hours in a blazing sun, and then think on such a dew falling as will saturate all the clothes; and a tolerable view is gained of the great reverse, and the effect it must have on the human frame. Of a wretched man it is said, " The sun falls on his head by day, and the dew by night." " He is scorched by the sun and made wet by the dew."

V. 12.—" Dissolving of doubts." The margin (Chald.) has instead of " doubts," " knots."

A very difficult subject is called a *mudiche*, a knot! Thus the explaining of a riddle is called " untying the

knot." Of a talented man it is said, "Ah! he is very clever, he can tie or untie any knot." Of a dream, it is asked, "who can loose this knot?" Of any mysteries, or of deep plans, it is asked, "Ah! who can untie these knots?" "How difficult that passage was, but he soon unravelled the knot."

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27. — "Thou art weighed in the balances, and art found wanting."

This striking form of speech is much used in the East at this day. Thus, should two men be disputing respecting the moral character of a third person, one will say, I know the fellow well, "I have weighed him, and he is found wanting." "He found wanting! you are much lighter than he." "What! miscreant, do you wish to weigh against me?" "Thou art but as one part in a thousand." "Begone! fellow, or I will soon weigh thee." "Yes, yes, there is no doubt about it: you have weighed me; I am *much lighter* than you." "What kind of times are these? the slaves are weighing their masters." "Yes, the low castes have become very clever, they are weighing their superiors." "What! woman, do you call in question the authority of your husband: are YOU qualified to weigh him?" "The judge has been weighing the prisoners, and they are all wanting."

VI. 23. — "No manner of hurt was found upon him, because he believed in his God."

The Orientals have an idea, that in WHATEVER a man BELIEVES, whether in reference to the existence or non-existence of evil or danger in regard to himself, that, so will his condition be regulated. In walking once with a learned Brahmin, through a grove of cocoa-trees; I enquired, Why are you not afraid of those nuts falling on your head, and killing you on the spot? "Because I have only to BELIEVE they will not fall, and all is safe," was his reply.

VII. 15.—"I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me." Margin (Chald.) "sheath."

"*Sheath*;" this is a very curious expression when applied to such a subject, but it is perfectly natural. When a person has swooned, the people say, "His life has gone into its URI," *i. e.* SHEATH, meaning some particular place into which the life is supposed to retire and conceal itself from the sight. Has a man been wounded by a serpent, and should he appear to be dead, it is often said, "Fear not, his life has merely gone into its SHEATH." When a person's eyes are much sunken by sickness, the people say, "Alas! his eyes have gone into their sheath." "Well, my friend, when did you arrive?"—"I came just as the sun was going into its sheath," *i. e.* going down. "I am happy to hear that the king has put his anger and his sword into the sheath."

HOSEA.

CHAP. III. verse 2. — "So I bought her to me for fifteen pieces of silver."

Slavery has been common in the East from the most remote antiquity; but its form in general is very mild: hence masters and slaves are more like companions than those betwixt whom such a relationship exists. If the latter can tell a good story and flatter their lords, they may almost do as they please. A good high-caste female slave may be had for 60 Rds, *i. e.* 4*l.* 10*s.*; whereas a low-caste can be purchased for 20 Rds, 1*l.* 10*s.* A high-caste male slave will fetch 3*l.* but one of an inferior degree only half that sum.*

IV. 16. — "For Israel slideth back as a back-sliding heifer."

By a reference to the 14th and 15th verses it will be seen that this denotes the loose conduct of the daughters of Israel, and exactly in this way do people speak of the same class of females.

VI. 4.—" O Ephraim, what shall I do unto thee? —— for your goodness is as a morning cloud, and as the early dew it goeth away."

* During the time the Right Honourable Sir Alexander Johnston was chief justice of Ceylon, a government regulation was made, which will soon cause slavery to be extinct in that island. By the proposal of numerous inhabitants to the Prince Regent, that children born after the 12th of August, 1816, should be emancipated; and by the government regulation, No. 8. dated the 17th April, 1821, it is decided, "All female children of female slaves, born on and after the 24th of April, 1821, being the day of celebrating His Majesty's birthday, are declared free:" thus, in a short time, even from that regulation, there would not have been a single slave in Ceylon.

" Early dew." " What, is this prosperity? what, this pleasure? Ah! what are my riches, and what my glory? Alas! 'tis like the dew, which flies off at the sight of the morning sun." " My son, my son, be not too confident; for life is like the dew."

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9. — " Murder in the way by consent." The margin has, instead of " by consent," " with one shoulder." (Zeph. iii. 9. " To serve him with one consent.") Margin has instead of " consent," " shoulder."

The Hindoos for the SAME thing say, " with one HAND." Thus, those people with " ONE HAND " have gone to the judge, *i. e.* with one consent. " Those wretches with one hand are doing evil." " If the Coolies do their duty with one hand, the work will soon be finished." " Why have they not accomplished their object? because they did not go about it with one hand."

VIII. 8. — " Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure." (Jer. xlviii. 38. " I have broken Moab like a vessel wherein is no pleasure.")

I believe this refers to an EARTHEN vessel, and not to one made of skin. People often compare each other to an UPPU-PĀNUM, *i. e.* literally a salt vessel; because after it has contained salt it is most fragile, the least thing will break it to pieces. " What are you, sir? an *uppu-pānum*," a salt vessel. " Look at that poor salt vessel, if you touch him he will fall to pieces."

IX. 14. — " Give them a miscarrying womb and dry breasts."

When men curse females, or when the latter curse each other, they often invoke the gods thus to injure the objects of their anger.

X. 7. — "As for Samaria, her king is cut off as the foam upon the water."

"Those sons of fiends are now gone as the *neer-molle*," *i. e.* the bubble. "Alas! my race is cut off: it has disappeared like the bubble." "Yes, those people were only bubbles; they have all gone."

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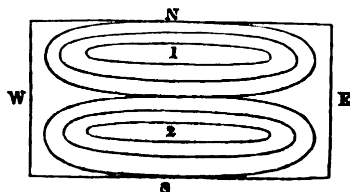
8. — "The high places of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars." (Gen. iii. 18.)

Has a man by fraud gained possession of another person's land, then the imprecation is uttered, "Thorns and thistles shall ever grow there!" "He get rice from his land! Never! he will have thorns and thistles." "Yes, yes, the rice shall be as thorns in his bowels."

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10. — "It is in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows." The margin has, instead of "they shall bind themselves in their two furrows," "I shall bind them for their two transgressions: OR in their two habitations."

The figure of the above verse and those of the context are AGRICULTURAL. Does it not refer to Israel joining herself to the idolaters, as the oxen were joined together in the furrows? "Two FURROWS." A furrow, according to the English idea, is a small trench made for the reception of the seed, going in a straight line from one side of the field to the other. But this is not a proper description of a furrow in the East, because the farmers of those parts plough in circles. Thus, the square



represents the field: they therefore begin at the west, and plough in circles towards the east. The places 1. and 2. within the circles are called SALI. Now then for the application of the figure. When two inveterate enemies have become friends, the people say, "They are ploughing in two SALI," *i. e.* they are acting in perfect accordance, or they could not thus plough; for if one went one way and another took another direction, how could they agree? "True it is, true it is, *Arrow-Muggam* and *Chinny Tamby* are ploughing together in their two *sâlis*; whoever expected to see such foes act together?" "Never, never again will those fellows plough together in their two furrows; they are sworn foes." Israel was bound together in the furrows with the idolaters of "Beth-aven," but "the thorn and the thistle" were to "come up on their altars," and she was exhorted "to seek the Lord."

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12. — "Rain righteousness among you."

It is said of a good king, "What a blessing he is to the land, he is always RAINING justice upon us." "You talk to me about the MERIT of remaining with such a master: he is always RAINING blessings upon him." A son after the decease of his father asks, "Where is now the RAIN of love? alas! I am withered and dry." The figure is also used sarcastically, "Yes, indeed you are a very good friend, you are always RAINING favours upon me."

XI. 4. — "I drew them with cords of a man, with bands of love."

Here we have another figure to show the affection of Jehovah for backsliding Israel. An affectionate wife says of a good husband, "He has bound me with the cords of love." "Ah! woman, have you not drawn me with the cords of love?" "True, true, I was once drawn by the cords of love, but they are now all broken."

XIV. 5. — " Cast forth his roots as Lebanon."

A priest or aged man in blessing a newly married couple often says, " Ah ! may your roots shoot forth like the ARUGA-PILLU " (*Agrostis Linearis*). This beautiful grass puts forth NUMEROUS roots, and is highly valued for the feeding of cattle.

JOEL.

CHAP. I. verse 7.—"Barked my fig tree."

The skin of a man is sometimes spoken of as the bark of a tree. Thus it is said of those who have been severely flogged, "Their backs are like the margossa tree stripped of its bark:" which alludes to the custom of taking off the bark o that tree for medicinal purposes.

II. 6.—"All faces shall gather blackness." The margin has, for "blackness," "pot."

The Tamul translation has, "All faces shall wither, or shrivel." Thus of a man in great poverty it is said, "His face is shrivelled." It is very provoking to tell a person his face is like the KARE-CHATTE, *i. e.* the earthen vessel in which the rice is boiled. The "pot" may allude to such an utensil, it being made black with the smoke.

AMOS.

CHAP. I. verse 13. — "They have ripped up the women with child." Margin for "ripped," "divided the mountains."

It was common in the ancient wars thus to treat women, but in general the Orientals are very kind to their wives in the state alluded to. Nay even to animals in that condition they are very tender: a man to beat his cow when in calf, would be called a great sinner; and to kill a goat or a sheep when with young, is altogether out of the question. The Hindoo hunters will not destroy wild animals when in that state. The term in the margin is applied to that condition. "In the tenth moon the child fell from the mountain."

II. 6. — "They sold the righteous for silver, and the poor for a pair of shoes." (Ps. lx. 8. "Over Edom will I cast out my shoe.") (Chap. viii. 6.)

The shoes or rather SANDALS have the least honour of anything which is worn by man, because they belong to the feet, and are comparatively of little value. Nothing is more disgraceful than to be beaten with the sandals: thus when one man intends to exasperate another, he begins to take off a sandal as if going to strike him. To spit in the face is not a greater indignity than this. When a person wishes to insult another in reference to the price of any article, he says, "I will give you my sandals for it." "That fellow is not worth the value of my sandals." "Who are you, sir? you are not worthy to carry my sandals;" which alludes to the custom of a rich man always having a servant with him to carry his sandals; *i. e.* when he chooses to walk bare foot.* "Over

* Matt. iii. 11. "Whose shoes I am not worthy to bear."

Edom will I cast out my shoe:" so contemptible and so easy was it to be conquered.

7.—"That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name."

Who were those that thus oppressed the poor, who sold them for a pair of shoes, and panted "after the dust of the earth?" They were the judges and the princes of the people. The Tamul translation has it, "To the injury of the poor they eagerly took the dust of the earth;" literally, they gnawed the earth as a dog does a bone. "Dust of the earth." What does this mean? I believe it alludes to the lands of the poor, of which they had been deprived by the judges and princes. Nothing is more common in eastern language than for a man to call his fields and gardens his MAN; *i. e.* his dust, his earth. "That man has gnawed away my dust or sand." "Ah! the fellow! by degrees he has taken away all that poor man's earth." "The cruel wretch! he is ever trying to take away the dust of the poor." In consequence of there not being fences in the East, landowners often encroach on each other's possessions. On the latter part of the verse and the next to it I dare not write. The heathenism, the devilism, described by Amos, is still the same. Who did these things? *the princes, the judges, and the people of Judah.*

III. 2.—"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."

In eastern language, to say you know a person, means you APPROVE of him. Thus should a man be well acquainted with two brothers, and should he not approve of one of them, he will say, "I do not know him." But of him he loves, he says, "Ah! I know him well." Jehovah had known, *i. e.* approved of Israel, but because of their abominations he had determined to punish them.

5.—"Shall one take up a snare from the earth, and have taken nothing at all?"

I do not believe there is a reference here to any particular kind of trap. The Tamul translation has it, "will the snare be taken if there is nothing in it?" Mr. Benson says, "It is not usual for the fowler or hunter to take up the snares he has laid till he has taken something in them!"

12.—"As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed."

The Tamul translation has this, "In the *place* of the bed if one conceal himself," *i. e.* in the place or corner where the bed is, if a person conceal himself under it, he shall be taken out; and so shall the children of Israel who have concealed themselves in Samaria be taken out; and so difficult *shall* it be for them to escape that it will be as easy to take the prey from the mouth of the lion.

IV. 2.—"The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish hooks."

I am at a loss to know why there is a distinction betwixt "HOOKS" and "FISH HOOKS." I think it fanciful to explain it by saying it means "two modes of fishing." The Tamul translation has, instead of "HOOKS," *kuradu*, i. e. pincers, and it ought to be known that these were formerly much used in punishments. In the Hindoo hells this instrument is spoken of as being used to torture the inhabitants. A man in his rage says, "I will tear thee with pincers." "Alas! alas! I have been dragged away with pincers." "Ah! the severity of these troubles—they are like pincers." But it is said that HOOKS also were formerly used to stick into criminals when taken to the place of execution; and there is

nothing very doubtful about this, because devotees often have large HOOKS fastened into their flesh, by which they are hoisted up on a long pole. "Your posterity with fish-hooks:" this figure is used in the East to show how people DRAW each other to any given place. Thus does a man wish to have a large party at some feast or ceremony he is going to make, he persuades a great man to say he will honour him with his company; and then he says to others, you are invited to meet such an illustrious guest, which causes numbers to come to the occasion. The man of rank in that case is called the fish hook; because, through him, the guests are CAUGHT.

V. 8.—"Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night —— The Lord is his name."

In the preceding verses Israel is solemnly warned not to seek for idols; but for Him who made the starry heavens: "the Lord is his name." It is probable by the allusion to "the seven stars," that a reference also is intended to that worship which was offered to them. These stars are by some supposed to be the Pleiades. Amongst the Hindoos six of them bear the name of Scandan, the son of the supreme Siva; because they are said to have been six VIRGINS who suckled the hero who destroyed the Assurs. One of the Pleiades is not respected, because she was considered to be the servant of the rest. Lempriere says, "The Greeks believed those stars to be the seven daughters of Atlas; and they all, except Merope, who married Sisyphus, king of Corinth, had some of the immortal gods for their suitors. On that account, therefore, Merope's star is dim and obscure among the rest, because she married a mortal."

But the "seven stars" or Orion may allude to the seven planets, after which the seven days of the week have their name. And connected with the NAMES of the days of the

week there is a remarkable coincidence betwixt the East and the West. Some antiquarians look to the Saxon mythology for the derivation of the names of our days: but I submit that this is not looking to the most correct source. It is surely more natural to look to the Greeks and Romans, from whom the Saxons, in all probability, derived their ideas; and who, in order to meet the popular notions, gave to the days names of their OWN deities, to whom similar attributes had been assigned. The first day of the week amongst the Hindoos is called *Nitu-kilamy*, i. e. Sun-day! This orb is "the right eye" of the supreme Siva. Those who are afflicted with ophthalmia worship that luminary on Sunday. "The Romans called this day *Dies Solis*, because it was dedicated to the worship of the Sun."* The second is *Tingle*, i. e. Moon-day, which planet is believed to be the left eye of Siva, and represents Pārvati, his wife; which, by the way, goes to confirm the old opinion, that "The sun is the husband of the moon." The Romans dedicated this day to the moon, and *it* was called DIES LUNÆ. The third Hindoo day is *Sevi*, *i*. e. Mars day; for the name of the same planet, which we also call Mars, is given to it. "This day was called by the Romans DIES MARTIS, from its having been dedicated to Mars!" The fourth Hindoo day is *Puthan*, i. e. the name of the planet we call Mercury: he was at the head of all kinds of learning, and his name in Tamul implies NEWS! "The Romans dedicated Wednesday to Mercury, from which cause it was called DIES MERCURII, FERIA QUARTA." The fifth Hindoo day is *Veyālen*, which is the name of the planet we call Jupiter! He was the priest and counsellor of the gods. "The Romans called Thursday DIES JOVIS." "The thunderer Jupiter;" which probably refers to the day in which he taught the gods to conquer the Assurs. The sixth Hindoo day is called *Velle*, which is the name of the planet

* For the names of the Roman days, I am indebted to that curious work the Clavis Calendaria, by John Brady.

I am under great obligations to Henry Wreight, Esq. for free access to his valuable library.

we call Venus! "The Romans dedicated this day to Venus." Amongst the Orientals, however, that planet is of the masculine gender; he was the priest and counsellor of the wicked Assurs. The seventh Hindoo day is *Sanne*, i. e. the name of the planet we called Saturn! "The seventh day amongst the Romans was dedicated to Saturn, and called in honour of him DIES SATURNI, FERIA SEPTIMA." Who can account for these resemblances amongst nations so REMOTE except on the ground of one common origin? * From the importance, therefore, which was attached to the seven planets, some of which were objects of worship, it is probable that they, under the name of the "seven stars" OR Orion, are alluded to by the prophet. The children of Israel, therefore, were not to trust in idols, nor to venerate the stars and planets, but the great Creator: "The Lord is his name." "Maketh the day dark with night." This probably refers to an eclipse of the sun, when the day is made dark by the concealment of his light. Again, the infinity of his power is alluded to, for he "calleth for the waters of the sea, and poureth them out upon the face of the earth."

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19. — "Leaned his hand on the wall, and a serpent bit him."

How extremely natural is this! for serpents love to dwell in old walls: there they live in security, and there they deposit their eggs.

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26. — "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god."

I believe with Calmet that this Chiun is the Siva of the Hindoos; because his name is often written and pronounced in the same way, and because of the *associations* in this verse with Moloch and the "star of your god;" also because of

* By what names did the Assyrians and Egyptians call their days?

the reference in the preceding verse to the Israelites in the wilderness, in which Calmet believes allusion is made to those events. He says, "It will no doubt be observed that the Chiven of Amos is a term used many ages after the events to which the prophet refers, which are those connected with the history of Balaam, and the term in Numbers is not Chiven, but Baal Peor." We find Israel joined himself unto Baal Peor, which was the Priapus of the Romans, and the Lingam of the Hindoo Siva. This Chiun and his family are more carried out in the cars and tabernacles than all the other gods put together: thus in time of sickness or any other public calamity, they are always taken out in procession. "The star of your god." The Ardra of Sir William Jones in the knee of Gemini is called Siva's star, and is painted on the car when the deity is taken out in procession. The Septuagint, however, has it Ῥαιφὰν, and the Acts of the Apostles Ῥεμφὰν. "Ye took up the tabernacle of Moloch* and the star of your god Remphan." (See on Isaiah xlvi. 7., also Deut. iv. 16.)

VI. 4.—"That lie upon beds of ivory, and stretch themselves upon their couches."

Ivory is so plentiful in the East, it is no wonder that the sovereigns had their beds made principally of that article. But why is there a distinction made in reference to BEDS and COUCHES? I believe the latter word refers to the swinging cot, as the Tamul translation also implies. In the houses of the voluptuous these cots are always found, and many are the stories in ancient books of kings and queens who were swinging together in their cots. When a man affects great delicacy as to the place where he sleeps, it is common to say, "You had better have a swinging cot."

9, 10.—"And it shall come to pass, if there remain ten men in one house, that they shall die. And a man's

* Moloch corresponds with *Kāli* or *Durga*, an incarnation of *Pārvati* the wife of Siva.

uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, Is there yet any with thee? and he shall say, No. Then shall he say, Hold thy tongue: for we may not make mention of the name of the Lord."

These verses and the context refer to the mortality which should result from the pestilence and famine (in consequence of the sins of the people); and to the BURNING! of the bodies. The number "TEN" probably refers to MANY, as that is a common expression in the East to denote many. I believe the whole alludes to the custom of burning human bodies, and to that of gathering up the half-calcined bones, and to the putting them into an earthen or other vessel, and then to the carrying back these fragments to the house or into some OUT BUILDING, where they are kept till conveyed to a sacred place. In India this is done by a son or a near relation; but in case there is not one near akin, then any person who is going to the place (as to the Ganges) can take the fragments of bones and thus perform the last rites. Dr. Boothroyd takes the same view as to the PLACE where the bones have to be kept till they are removed, because he translates "a side room of the house." "Hold thy tongue," finds a forcible illustration in chap. viii. 3., where it is mentioned that there were "dead in every place;" and where it is said, they were to "cast them forth with silence." When the cholera or any other pestilence has carried off MANY of the people, the relations cease to weep or speak; they ask, "What is the use of wailing?" 't is over, "hold thy tongue."

IX. 1.—"I saw the Lord standing upon the altar." 2.—"Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down." 3.—"And though they hide themselves in the top of Carmel, I will

search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them."
4.—" And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them."

What altar is this upon which Jehovah was standing? Dr. A. Clarke says, " As this is a continuation of the preceding prophecy, the altar here may be one of those either at Dan or Beer-Sheba." See, then, the Divine Majesty trampling on their most sacred places. In these verses we have some most pointed allusions to the idolatry of the Assyrians, which had been adopted by the Jews; and as the triad of the Hindoos was, I believe, taken from that *mother* nation of idolaters, I think it refers to the celebrated dispute for supremacy amongst the three gods. Siva assumed the form of a pillar of fire; and Vishnoo went DOWN to the lower regions, called the seventh world, to find out its foundation, but could not: then Brahma assumed the form of a swan, and soared height above height, but could not find out its summit. But Jehovah could drag them from the depths and bring them down from the heights. Though they concealed themselves in Carmel or the sacred mount Mearu or Hima-laya, as did the two gods of the triad, yet could his hand bring them forth. " Though they be hid from my sight in the bottom of the sea! thence will I command the serpent! and he shall bite them;" for THERE (in the sea) the second deity resided, and rode on the SERPENT! *ăthe-sealshan* with his thousand heads*: " and though they go into captivity," as did the gods, yet the Lord could find them out. For (v. 5.) " The Lord God of Hosts is He that toucheth the land, and it shall melt;" not like Siva's pillar of fire: for He by a touch could melt the

* In that valuable work on " The Worship of the Serpent," by the Rev. John Bathurst Dean, he says, " The chronicles and histories of the gods and heroes of Japan, are full of fabulous stories of this animal. They believe that it dwells *at the bottom of the sea* as its proper element. They represent it in their books as a huge, long, four-footed snake." — Page 73.

earth, and cause all that dwell therein to "mourn." For he, the Supreme (v. 6.), "Buildeth his stories" (Hebrew, ascensions) into the loftiest regions of his eternal mansion: his throne is not the SACRED HIMALAYA. "He cometh forth out of his place, and will come down and TREAD upon the HIGH places of the EARTH; and the MOUNTAINS shall be molten under him, and the valleys shall be cleft as wax before the fire." v. 6. He "calleth for the waters of the sea, and poureth them out upon the face of the earth." Not like the fabled Ganges flowing from the head of Siva, the SEA obeys his high behest. "The Lord is his name." Here is grandeur! Human language cannot heighten the scene, and the mind recoils into its own littleness.

> " A God, a God, appears!
> A God, a God, the vocal hills reply!
> The rocks proclaim the approaching Deity."
>
> *Pope's Messiah.*

JONAH.

CHAP. I. verse 5. — "Then the mariners were afraid, and cried every man unto his god."

Here again *we* are at home (to speak royally): never was there a more natural description of the conduct of a heathen crew, in a storm, than this. No sooner does danger come, than one begins to beat his head, and cry aloud, Siva, Siva; another piteously shrieks, and beats his breast, and says, Vishnoo; and a third strikes his thigh, and shouts with all his might, Varuna. Thus do they cry to their gods, instead of doing their duty. More than once have I been in these circumstances, and never can I forget the horror and helplessness of the poor idolaters.

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7. — "And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us." 15. — "The sea ceased from her raging." 16. — "Offered a sacrifice unto the Lord, and made vows."

In a storm, the heathen mariners always conclude that there is some one on board who has committed a great crime, and they begin to enquire, "Who is the sinner?" Some time ago, a number of native vessels left the roads of Negapatam, at the same hour, for Point Pedro, in the Island of Ceylon: they had not been long at sea before it was perceived that one of them could not make any way; she rolled and pitched and veered about in every direction; but the other vessels went on beautifully before the wind. The captain and his crew began to LOOK! at the passengers, and, at last, fixed their eyes upon a poor woman, who was crouched in a corner of the hold; they enquired into her condition, and found she was in a state of impurity: "Let down the canoe,"

was the order, "and take this woman ashore:" in vain she remonstrated, she was compelled to enter, and was soon landed on the beach. "After this the vessel sailed as well as any other!" When the storm rages, they make vows to their gods; one will go on a pilgrimage to some holy place, another will perform a penance, and a third will make a valuable present to his favourite temple. "Offered a sacrifice:" this is generally done when they get safe to shore, but I have been on board when they have offered cocoa nuts and other articles with the greatest earnestness. To interfere with them is not always prudent; because, were it not for the hope they have from such offerings, they would cease to work the vessel.

IV. 6.—"And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief." The margin has instead of "gourd," "Kikajon, or Palmecrist!"

Dr. A. Clarke asks, "But what was the Kikajon? the best judges say the ricinus or Palma-Christi, from which we get what is vulgarly called castor oil." The Tamul translation has, instead of "gourd," Amanaku, *i. e.* the Palma-Christi! It is believed, also, the verb is in the preterperfect tense HAD prepared, which may be another instance of the verb as illustrated under Isa. xxi. 9. The Palma-Christi is most abundant in the East, and I have had it in my own garden to the height of fourteen feet. The growth is very rapid. v. 7. "God prepared a worm when the morning rose the next day, and it smote the gourd that it withered," *i. e.* the Palma-Christi till it withered. This tree, in the course of a VERY short period, produces the "rough caterpillar," respecting which, I have written under Jer. li. 27., and in one night (where the caterpillars are abundant) will they strip the tree of its leaves, and thus take away the shade. But there is another worm in the East, called the *kuruttu-*

pullu, i. e. blind worm, SAID to be produced by the dew; it begins its devastations at what is called the cabbage part of the palm, and soon destroys the tree. v. 8. "God prepared a vehement east wind." I have already written on that parching, life-destroying wind. But the margin has it, or "SILENT," which probably means CALM. Thus when there is a lull of an easterly wind, and the sun pours his fierce rays on the head of the poor traveller, it seems as if life must depart: birds and beasts pant; there is the silence of death, and nature seems ready to expire.

MICAH.

CHAP. I. verse 7.—" And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot."

Here again we have unalloyed and rampant heathenism: the " sacred " courtezans of the temple give a part of their hire towards the repairing and beautifying of the building; and, also, to purchase idols, or carry on the festivals. At the annual festival of Scandan, which continues twenty-four days, the females alluded to defray the expenses of the last day from the proceeds of their own wickedness.

IV. 4.—" They shall sit every man under his vine and under his fig tree."

The people of the East have great pleasure in sitting or lounging under their tamarind or mango trees in the grove. Thus, in the heat of the day, they while away their time in playing with their children, in taking up the fruit, or smoking their much-loved shroot.

VI.7. — " Rivers of oil."

Allusions are often made in the Scriptures to the value of oil; and to appreciate them, it should be recollected, that oil ONLY is used to light the houses, and also, for anointing the body, and MANY medicinal purposes. " Have you heard of the charity of Venāse? Why he has given a RIVER of oil to the temple; and Muttoo has given a RIVER of ghee." " Milk! why that farmer has RIVERS of it; and the Modeliar has a SEA."

VII. 3. — "That they may do evil with both hands."

We have seen that to do a thing with ONE hand, signifies earnestness, and a oneness of consent. Whenever a person has to receive a thing from a superior, he must put out BOTH hands; for not to do so, would be a mark of great disrespect. "Alas! I went to that man with both hands (*i. e.* held them out to him), but he turned me away." "The greedy wretch eats with both hands," meaning, he is a glutton; because all respectable and decent people eat with the right hand ONLY.

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19. — "Cast all their sins into the depths of the sea."

When a devotee believes the guilt of his transgressions has been removed, whether by prayers or austerities, he says, "My sins have all fallen into the sea."

HABAKKUK.

Chap. II. verse 11. — "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." The margin has instead of "answer it," "or witness against."

When a man denies what he has solemnly promised, the person who complains of his perfidy, says, "The place where you stood shall witness against you." "A beautiful princess was once enjoying herself in a fragrant grove, when a noble prince passed that way; she became enamoured of his person, and he solemnly promised to return and marry her. When he left her, she wept bitterly, and said, 'Ah! should he not return, this tāli tree (*pandanus odoratissima*) shall witness against him. Yes, the birds shall be my witnesses.'"

ZEPHANIAH.

CHAP. I. verse 12. — "And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil." The margin has in place of "settled," "curded or thickened."

The Tamul translation has this, "dregs stirred up," *i. e.* sediment shaken together well thickened. Of people who are in great straights, of those who are a strange compound of good and evil, of things which are difficult to understand, it is said, "Ah! this is all *kullumbin-vandal*," i. e. stirred up dregs. This appears to have been the state of the Jews, and they wanted to show that the Lord would neither do good nor evil; that in him was not any distinct character; and that he would not regard them in their thickened and mixed condition; that though they were joined to the heathen, it was not of any consequence. "I will search Jerusalem with candles:" thus were they mistaken in their false hopes. Does a man declare his innocence of any crime, the accusers say, "We will search thee with lamps." "Yes, yes, I will look into that affair with lamps." "What! have your lamps gone out? You see I am not guilty."

II. 14. — "The cormorant and the bittern shall lodge in the upper lintels." In the margin, instead of "lintels," we have "knops or chapiters."

The Tamul translation has, "lodge in the *sickeram*," that is, the peak, the crown. The retired water fowls were to perch on the mansions of the Ethiopians and the Assyrians, to show the desertion and utter desolation of their once pleasant homes. "Alas! the *koku* (a water fowl) is now living in the house of the Modeliar." (See on Isaiah, chap. xxxiv. 11.)

HAGGAI.

Chap. I. verse 6. — " Put it into a bag with holes."

The Orientals, in general, keep their money in earthen vessels: hence, when a man's riches go faster than he can account for, or when he has missed some, he says, " The money pot has got holes."

ZECHARIAH.

Chap. III. verse 2. — " Is not this a brand plucked out of the fire?" (Amos iv. 11. " Ye were as a firebrand plucked out of the burning.) (Jude 23.)

When a man has had a VERY narrow escape from danger or from death, he is called a firebrand! Thus, when the cholera rages, should only one in a family escape, he is named " the firebrand." When a person talks of selling his property in consequence of not having an heir, people say, " Sell it not, there will be yet a firebrand to inherit it." " Alas! alas! my relations are all dead, I am a firebrand."

IV. 10. — " They shall rejoice, and shall see the *plummet* in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." The margin has, instead of " they shall rejoice," " or since the seven eyes of the Lord shall." (iii. 9. " Seven eyes.")

Dr. Boothroyd says, these eyes represent " the perfect oversight and providence of God," which I doubt not is the true meaning. It is a curious fact that the sun which shines seven times in the course of the week, is spoken of as the " seven eyes" of the deity, because there is an eye for each day. Thus, the Sunday, the " first eye" of God shines, and so on through the rest of the days. In the 9th verse mention is made of laying the foundation stone of a temple for Jehovah, and again in the 10th verse it is asked, " Who hath despised the day of small things?" saying it is ONLY the foundation, this is a small beginning: fear not, for the " seven eyes" of the Lord are over the work. His good providence shall accomplish the whole, because he has an eye for each day of

the week. Has a man suffered a great evil, has an antagonist triumphed over another, either in a court of justice or any other way, he says, in talking about his misfortunes, "God has lost his eyes, or I should not have fallen into this trouble."* "Well, friend, how is this? I hear you have gained the day."—"True, true, the eyes of God were upon me." Should there not have been rain for some time, the people say, "God has no eyes in these days," *i. e.* he does not take care of us.

In the book *Neethe-veanpā* it is said, "To all there are two eyes; to the learned there are three; to the givers of alms there are SEVEN eyes (alluding to each day); but to those who through penance have received gracious gifts, there are innumerable eyes."

VIII. 7.—"From the east country, and from the west country." The margin has, instead of "west country," "country of the going down of the sun."

The form in the margin is exceedingly common; thus people do not always say, We are to go to the east or west, but "to the side where is the going down," or "to the side where is the ascending place." "In what direction are you going?"—"To the place of the going down."

XII. 3.—"And in that day will I make Jerusalem a burdensome stone for all people."

Thus was Jerusalem at last to crush her enemies; she was then to have the ascendency. "Alas! alas! my enemy is now as a mountain upon me; he will crush me to atoms."

6. Judah was to be like "a hearth of fire among the wood." Of one who conquers all, it is said, "He is like fire amongst straw." Jerusalem was again to be inhabited. The people were to "look upon" Him "whom they had pierced."

* This is in good keeping with, "Curse God, and die."

XIII. 9. — "Refine them as silver is refined, and will try them as gold is tried."

The people of the East try the QUALITY of gold by the TOUCH. Thus, they have a small stone on which they first rub a needle of KNOWN quality: they then take the article they wish to try, and rub it near to the mark left by the other, and by comparing the two, they judge of the value of that which they "try." In those regions there are not any MARKS by which we can judge of the STANDARD, except in the way alluded to. Under such circumstances, there cannot be any wonder that there is much which is NOT "fine gold;" and such is the skill of some of the goldsmiths, they often deceive the most practised eye. The grand secret of ALCHYMY, by which other metals could be transmuted into gold, has never been FULLY! divulged, but multitudes believe that certain individuals have this knowledge. Nor was that invaluable acquirement confined to the Hindoos; for "Diocletian caused a diligent enquiry to be made for all the ancient books which treated of the admirable art of making gold and silver, and without pity committed them to the flames, apprehensive, as we are assured, lest the opulence of the Egyptians should inspire them with confidence to rebel against the empire." "The conquest of Egypt by the Arabs diffused that vain science over the globe." *

Numbers in the East waste their entire property in trying to acquire this wonderful secret. Not long ago a party of the "gold makers," having heard of a very charitable man, went to him and said they had heard of his good deeds, and in order to enable him to be more benevolent, they offered, at a trifling expense, to make him a large quantity of gold. The kind-hearted creature was delighted at the thought, and furnished the required materials, amongst which, it must be observed, was a considerable quantity of gold. The time came for making the precious metal, and the whole was cast into the crucible,

* Gibbon's Roman Empire, vol. i. p. 19.

the impostors taking care to put in an extra quantity of gold. When it was nearly ready, the alchemists threw in some stalks of an unknown plant, and pronounced certain incantations: after which the contents were turned out, and there the astonished man saw a great deal more gold than he had advanced. Such an opportunity was not to be lost; he therefore begged them to make him a much larger quantity, and after some objections the knaves consented, taking good care immediately to decamp with the whole amount.

An ARMENIAN gentleman, who died at the age of 82, as is recorded in the Madras Gazette of July 22. 1830, had expended the whole of his property, amounting to 30,000 pagodas, in search of the philosopher's stone, but left the world a beggar.

> " With crucible and furnace, bursting on his trunk,
> His last remains of blissful fervour sunk."

XIV. 20. — " In that day, shall there be upon the bells of the horses, Holiness unto the Lord."

Round the necks of horses, elephants, bullocks, and buffaloes, bells are tied, for three reasons: first, to have the pleasure of hearing them; secondly, should the cattle stray, they can easily be found; and, thirdly, to frighten off the wild beasts.

MALACHI.

CHAP. I. verse 13.—" Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of Hosts." The margin has, instead of " and ye have snuffed at it," " or whereas ye might have blown it away."

The marginal reading is, I doubt not, the best. The Jews had complained of the " WEARINESS" of their duties: they were tired of making offerings, and those they did offer, were " polluted," or " lame," or " blind;" whereas, instead of those duties being burdensome, they were so LIGHT, that they might have BLOWN them away. Does a person complain of his numerous labours or duties, another *will* ask, " What are they? why, a breath will blow them away." " Alas! I have many things to attend to."—" Fie on you for talking so; if you BLOW on them they will go."

II. 3.—" I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts."

In the 11th verse of this chapter, allusion is again made to the *heathenism* of Judah: they had " married the daughter of a strange god." " Dung upon your faces." What can this refer to? Probably to the custom of the IDOLATERS, of spreading the ashes of COW-DUNG on their FACES, and to the marginal reference of Deut. xxix. 17.—" Dungy gods," on which see the remarks.

III. 14.—" Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the

Lord of Hosts?" The margin for "mournfully," has, "in black."

Here we have another instance of the base ingratitude of the people: "It is vain to serve God." "In black." "My friend, why has your face become so black?" "Alas! my sorrow, my sorrow; therefore my face is full of blackness." "Yes, my sorrows are chased away, like dew before the sun, and my face no longer gathers blackness."

MATTHEW.

Chap. II. verse 11. — "They saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts."

The birth of a son is always a time of great festivity in the East; hence the relations come together, to congratulate the happy parents, and to present their *gifts* to the little stranger. Some bring the silver anklets; others, the bracelets, or ear-rings, or silver cord for the loins. Others, however, take gold, and a variety of needful articles. The wise men did not make presents, as a matter of charity, but to show their *affection* and *respect*. When the infant son of a king is shown, the people make their *obeisance* to him.

III. 11. — "Whose shoes I am not worthy to bear."

A respectable man *never* goes out without his servant or attendant; thus, he has always some one to talk with, and to do any thing he may require. When the ground is smooth, or where there is soft grass to walk on, the sandals are taken off, and the servant carries them in his hand. The devoted, the humble John, did not consider himself worthy to bear the sandals of his divine Master.

V. 2. — "He opened his mouth, and taught them, saying."

Some have made impertinent observations respecting this mode of expression; he *opened* his mouth. When the Hindoos speak of a king, or a priest, or the gods, as giving instructions or commands, they use the same form of speech.

But the word which is used to denote the opening of a door, or of any thing which requires to be unfolded, is *never* applied to the opening of the mouth of a beautiful or dignified speaker. For of that action in him, they say, his mouth *mallara-kurrathu*, i. e. *blossomed;* the flower unfolded itself: and there were its fair tints, and promised fruits. So the Redeemer *opened* his mouth, and taught them, saying.

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29. — " And if thy right eye offend thee, pluck it out."

This *metaphor* is in common use at this day; hence people say of any thing which is valuable, " It is like my *valluthakan*," i. e. right eye! " Yes, yes, that child is the *right eye* of his father." " I can never give up that lady; she is my *right* eye." " That fellow forsake his sins? never; they are his right eye." " True, true; I will pull out my right eye."

VI. 3. — " Let not thy left hand know what thy right hand doeth."

The *right* hand always dispenses gifts, because " it is more honourable than the other;" the left hand, therefore, was to be unacquainted with the charities of the other, *i. e.* there was to be no ostentation; to be perfect secrecy. The Hindoos say of things which are not to be revealed, " The left ear is not to hear that which went into the right, nor the right to be acquainted with that which was heard by the left."

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5. — " When thou prayest, thou shalt not be as the hypocrites are; for they love to pray, standing in the synagogues and in the corners of the streets, that they may be seen of men."

False religion has ever been fond of *show;* hence its devotees have assumed a greater appearance of sanctity to make up the deficiency of real worth. Perhaps few systems are so replete with the *show* of religion as Hindooism. Its

votaries may be seen in every street with uplifted hands, or bespattered bodies; there they are standing before every temple, making their prostrations or repeating their prayers. Nor are the Mahometans, with all their boasting, a whit the better. See them, when the sun is going down, spreading their garments on the ground, on which they are about to kneel, and say their prayers. They bow down to the earth, and touch it with their forehead; and then arise, putting their hands above their heads, with the fingers pointing to the clouds; and now they bring them lower, in a supplicating position, and all the time keep muttering their prayers; again they kneel, and again touch the earth with their forehead, and all this, without paying any apparent attention to those who pass that way.

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26. — "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them."

Does a person who has lost his situation complain, from a fear of the future; it is said to him, by way of comfort, "Look at the birds and beasts, have they any situations? Do they sow or reap? Who sustains the frog in the stone? or the germ in the egg? or the fœtus in the womb? or the worm which the wasp encloses in its house of clay? Does not the Lord support all these? and will he not help you?"

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27. — "Which of you by taking thought, can add one cubit to his stature?"

This form of speech is sometimes used to humble those of high pretensions; thus, a man of low caste, who has become rich, and who assumes authority over his better born, though poor neighbours, will be asked, "What! has your money made you a cubit higher?" *i. e.* in the scale of being. Is a man ambitious of rising in society; a person who wishes to annoy him, puts his finger on his elbow, and, showing that part to the tip of the middle finger, asks, "Friend, will you

ever rise thus much (a cubit), after all your cares?" "Yes, yes, the low caste thinks himself a cubit taller, because he has got the favour of the king."

VII. 6.—"Give not that which is holy unto the dogs, neither cast ye your pearls before swine."

Similar language is used to those who speak on subjects of a highly sacred nature before people of gross minds. "What, are silk tassels to be tied to the broom? Will you give a beautiful flower to a monkey? Who would cast rubies into a heap of rubbish? What, are you giving ambrosia to a dog?"

9.—"If his son ask bread, will he give him a stone?"

"What father, when his son asks for sugar cane, will give him the poison fruit? If he ask a fish, will he give him a serpent." This may allude to the eel, which is so much like the serpent. Some have said, on the parallel passage in Luke: "If he shall ask an egg, will he offer him a scorpion?"—"This expression is used, because the white scorpion is *like* an egg." They might as well have said, it is like a whale.

18.—"A good tree cannot bring forth evil fruit."

When people converse on the good qualities of an obedient son, it is asked, "Will the seed of the water-melon produce the fruit of the bitter *pāvatta-kotti?*"—meaning, the father is good, and *therefore* the son is the same. A profligate son always leads the people to suspect the father or grandfather was not what he ought to have been. "You talk to me about that family: I know them well; the tree is bad, and the fruit is the same."

27.—"The rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

The rains, and floods, and winds of an Eastern monsoon give a striking illustration of the above passage. When people in those regions speak of the strength of a house, it is not by saying, it will last so many years, but "It will out-stand the rains: it will not be injured by the floods." Houses built of the best materials and having deep foundations, in a few years often yield to the rains of a monsoon. At first, a small crack appears in some angle, which gradually becomes larger, till the whole building lumbers to the ground. And who can wonder at this, when he considers the state of the earth? For several months there is not a drop of rain, and the burning sun has loosened the ground; when at once the torrents descend, the chapped earth suddenly swells, and the foundations are moved by the change. The house founded upon a rock can alone stand the rains and floods of a wet monsoon.

VIII. 20.—"The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."

Listen to that poor man who is stating his case to a rich man; he pathetically laments his forlorn condition, and says, "Ah! sir, even the birds have their nests, but I have not so much as they."

IX. 15.—"Can the children of the bridechamber mourn, as long as the bridegroom is with them?"

Does a man look sorry when he ought to rejoice, has he become rich, has he been greatly honoured, has a dear friend come to see him, has he become the father of a *male* child, and does he still appear dejected, it is asked, "What, do people weep in the house of marriage? Is it a funeral or a wedding you are going to celebrate?" Does a person go to cheer his friend, he says, on entering the house, "I am come this day to the house of marriage."

16. — "No man putteth a piece of new cloth unto an old garment."

The Hindoos say of things which will not agree, "Will unburnt clay join itself to that which has been burnt?"

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17. — "Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out."

The Eastern bottle called *turunthe*, is made of the raw hide of an animal, consequently, when any fermenting liquor is put into it, the skin being comparatively green, distends itself to the swelling of the liquor. But, should the bottle have been previously stretched by the same process, then it must burst if put to a *second* trial, because it cannot yield to the *new* pressure of fermentation.

X. 12. — "When ye come into an house, salute it."

When the priests or pandārams go into a house they sometimes sing a verse of blessings; at other times the priest stretches out his right hand, and says aloud, "*āservātham*," i. e. blessing.

XI. 29. — "Take my yoke upon you, and learn of me."

A Hindoo sage says to his disciples, "*En, tandi, pin, pattu*," i. e. follow my *staff.* "What! do you wish to learn?" —"Yes!" "Then take this staff and follow me." "I told that dunce to take my staff, but he has gone after another."

XII. 27. — "If I by Beelzebub cast out devils, by whom do your children cast them out?"

The universal opinion in the East is, that devils have the power to enter into and take possession of men, in the same sense as we understand it to have been the case, as described by the Sacred Writers. I have often seen the poor objects who were believed to be under demoniacal influence, and certainly, in some instances, I found it no easy matter to account for their conduct on natural principles. I have seen them writhe

and tear themselves in the most frantic manner; they burst asunder the cords with which they were bound, and fell on the ground as if dead. At one time they are silent, and again most vociferous; they dash with fury amongst the people, and loudly pronounce their imprecations. But no sooner does the exorcist come forward, than the victim becomes the subject of new emotions; he stares, talks incoherently, sighs, and falls on the ground; and in the course of an hour is as calm as any who are around him. Those men who profess to eject devils are frightful looking creatures, and are seldom associated with, except in the discharge of their official duties. It is a fact, that they affect to eject the evil spirits by their *prince of devils.** Females are much more subject to those affections than men; and *Friday* is the day of all others on which they are most liable to be attacked. I am fully of opinion that nearly all their *possessions* would be removed by medicine, or by arguments of a more *tangible* nature. Not long ago, a young female was said to be under the influence of an evil spirit, but the father, being an *unbeliever!* took a large broom and began to beat his daughter in the most unmerciful manner. After some time the *spirit* cried aloud, "*Do not beat me, do not beat me,*" and took its departure! There is a fiend called *poothani*, which is said to take great delight in entering little children; but the herb called *pa-maruta* is then administered with great success!

XIII. 25.—"But while men slept, his enemy came and sowed tares among the wheat."

Strange as it may appear, this is still literally done in the East. See that lurking villain, watching for the time when his neighbour shall *plough* his field; he carefully marks the period when the work has been finished, and goes in the night following, and casts in what the natives call the *pandi-*

* See on 2 Kings, chap. i. 2.

nellu, i. e. pig paddy; this being of rapid growth, springs up before the good seed, and scatters itself before the other can be reaped, so that the poor owner of the field will be for years before he can get rid of the troublesome weed. But there is another noisome plant which these wretches cast into the ground of those they hate, called *perum-pirandi*, which is more destructive to vegetation than any other plant. Has a man purchased a field out of the hands of another, the offended person says, " I will plant the *perum-pirandi* in his grounds."

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44. — " The kingdom of heaven is like unto treasure hid in a field." (Prov. ii. 4. Job iii. 21.*)

No practice was more common than that of hiding treasures in a field or garden, because the people had not any place of safety in which to deposit their riches, and because their rapacious rulers were sure to find some pretext for accusation against them, in order to get their money. Hence men of great property affected poverty, and walked about in mean apparel, in order to deceive their neighbours, and hence came the practice of hiding their treasures in the earth. In the book of fate called *Sagă-Thevan Săsteram*, the following question occurs many times, " Will the buried things be found?" There can be no doubt that there are immense treasures buried in the East at this day. Not long ago a toddy drawer ascended a palmirah tree to lop off the upper branches, when one of them in falling stuck in the ground. On taking out that branch, he saw something yellow; he looked, and found an earthen vessel full of gold coins and other articles. I rescued three of the coins from the crucible of the goldsmith, and what was my surprise to find on one of them in ancient *Greek* characters, *konob-obryza*.† About two years

* I am aware the first passage probably refers to a mine.

† How could these coins have come to North Ceylon? I should say, from all the circumstances of the case, they must have come long before the passage by the Cape of Good Hope was found out: it is probable,

ago an immense hoard was found at Putlam, which must have been buried for several ages.

XIV. 26.—"They were troubled, saying, It is a spirit." (Mark vi. 49.) "They supposed it had been a spirit, and cried out."

The Hindoos have to-do with so many demons, gods, and demigods, it is no wonder they live in constant dread of their power. There is not a hamlet without a *tree*, or some secret place, in which evil spirits are not believed to dwell. Hence the people live in constant fear of those sprites of darkness, and nothing but the most pressing necessity will induce a man to go abroad after the sun has gone down. See the unhappy wight who is obliged to go out in the dark; he repeats his incantations and *touches* his amulets, he seizes a firebrand to keep off the foes, and begins his journey. He goes on with gentle step, he listens, and again repeats his prayers; should he hear the rustling of a leaf, or the moaning of some living animal, he gives himself up for lost. Has he worked himself up into a state of artificial courage, he begins to sing and bawl aloud, "to keep his spirits up." But, after all his efforts, his heart will not beat with its wonted ease till he shall have gained a place of safety.

I was once sitting, after sun-set, under a large banyan tree, (*ficus religiosa*), when a native soldier passed that way. He saw me in the shade, and immediately began to cry aloud, and *beat his breast*, and ran off in the greatest consternation. That man had conducted himself bravely in the Kandian war, but his courage fled when in the presence of a supposed spirit. On another occasion, having to go to some islands to distribute tracts, and having determined when to return, I

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therefore, they came by the *Red Sea* or the *Persian Gulf*. The coins are, I believe, in the possession of Sir Edward Barnes, and I should like much to have them examined by a person who is thoroughly versed in such matters.

directed my servant to bring my pony to a certain point of land, where I intended to disembark. Accordingly, when I had finished my work, I returned in a little canoe, and saw my pony and the boy in the distance. But the sun having gone down, the unfortunate fellow, seeing us indistinctly, thought we were *spirits*; he mounted the pony and galloped off with all speed, leaving me to my meditations on a desolate beach. "They were troubled, saying, It is a spirit."

XV. 2. — "They wash not their hands, when they eat bread."

No Hindoo of good caste will eat till he have washed his hands. Thus, however numerous a company may be, the guests never commence eating till they have performed that necessary ablution.

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28. — "O woman."

The sex, on all common occasions, are always addressed with this distinctive appellation. Thus, people in going along the road, should they have to speak to a female, say, *manushe*, i. e. woman, hear me. The term sometimes is expressive of affection; but, generally, it is intended to convey an intimation of weakness and contempt.

XVIII. 6. — "Better for him that a millstone were hanged about his neck."

It was a favourite punishment in ancient times, to tie a large stone round the neck of a criminal, and then to cast him into the sea or deep waters. Thus, Appa-Murte, a man of rank, was destroyed in this way, for changing his religion, Budhism, for Hindooism.

The punishment is called *sala-paruchy*. The millstones in the East are not more than twenty inches in diameter, and three inches thick, so that there would not be that difficulty which some have supposed in thus despatching criminals. It is common, when a person is much oppressed, to say, "I

had rather have a stone tied about my neck, and be thrown into the sea, than thus suffer." A wife says to her husband, "Rather than beat me thus, tie a stone round my neck, and throw me into the tank."

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21. — "Till seven times."

This number is in common use, to show a thing has been *often* done. "Have I not told you *seven* times to fetch water and wash my feet?" "Seven times have I been to the temple, but still my requests are not granted." "Seven times have I requested the father to give me the hand of his daughter, but he refused me: and, therefore, will not ask him again." "Have I not forgiven you *seven* times, and how shall I forgive you again?"

XIX. 6. — "They are no more twain, but one flesh."

Of a happy couple it is said, "They have *one* life and *one* body." If they are not happy, "Ah! they are like the *knife* and the *victim*." "They are like the *dog* and the *cat*, or the *crow* and the *bow*, or the *kite* and the *serpent*."

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24. — "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

This *metaphor* finds a parallel in the proverb which is quoted to show the *difficulty* of accomplishing any thing. "Just as soon will an elephant pass through the spout of a kettle." "Ah! the old sinner, he finds it no easy thing to die; his life is lingering, lingering; it *cannot* escape; 't is like the elephant trying to get through the spout of a kettle." *

XX. 11. — "They murmured."

Pay a man ever so liberally, he will still *murmur*; he looks

* For a man to die a lingering death is a sure sign amongst the Hindoos that he has been a great profligate: whereas those who easily breathe away their souls are believed to be favoured of the gods.

at the money and then at your face, and says, "POTHĀTHU," *i. e.* not sufficient. He tells you a long story about what he has done and suffered, about the great expense he has been at to oblige you, and he entreats you for a little more. I ask any Englishman who has been in India, if he ever met with a Hindoo who was not at ALL times ready to MURMUR.

XXI. 8. — "Spread their garments in the way."

Campbell is right, "Spread their MANTLES in the way." The people of the East have a robe which corresponds with the mantle of an English lady. Its name is SĀLVI, and how often may it be seen spread on the ground where men of rank have to walk. I was not a little surprised soon after my arrival in the East, when going to visit a native gentleman, to find the path through the garden covered with white garments. I hesitated, but was told it was for "my respect." I must walk ON them to show I accepted the honour.

XXII. 9. — "Go ye therefore into the highways, and as many as ye shall find bid to the marriage."

It is as common in the East for a rich man to give a feast to the poor, and the maimed, and the blind, as it is in England for a nobleman to entertain men of his own degree. Thus, does he wish to gain some temporal or spiritual blessing, he orders his head servant to prepare a feast for one or two hundred poor guests. Messengers are then despatched into the streets and lanes to inform the indigent, that on such a day rice and curry will be given to all who are there at the appointed time. Long before the hour the visiters may be seen bending their steps towards the house of the RĀSA *: there goes the old man who is scarcely able to move his palsied limbs, he talks to himself about better days; and there the despised widow moves with a hesitating step; there the *sanyāsi* or *pandārum* boldly brushes along and scowls upon all who

* The King.

offer the least impediment to his progress; there objects suffering under every possible disease of our nature congregate together, without a single kindred association, excepting the one which occupies their expectations. The food is ready, the guests sit in rows on the grass (Luke ix. 14.), and the servants begin to hand out the portions in order. Such is the hunger of some they cannot stay to let the mess get cool, and thus have to suffer the consequences of their impatience; others, upon whom disease or age has made a fatal inroad, can scarcely taste the provision; some are of *high caste* who growl as they eat at those of lower grades, for having presumed to come near them; and others, on account of the high blood which flows in their veins, are allowed to take a portion to their homes. What a motley scene is that, and what a strange contrariety in their talk, some are bawling out for *more food* though they are already *gorged* to the full: others are talking about *another* feast which is to be given in such a village, and others who have got a sight of the host, are loudly applauding his princely generosity. He is delighted to hear their flattery; it all falls sweetly on his feelings, for the higher the tone, the greater the relish. He has gained his object, *taramum*, i. e. charity has been attended to; he has been exhilarated with adulation, he has got a "*name in the street*," (Job xviii. 17.) and the gods have been propitiated.

XXIII. 33. — "How can ye escape the damnation of hell?" Mark ix. 43. "The fire that never shall be quenched." "Their worm dieth not."

The Hindoos have seven hells.* The first is the place of darkness and mud; into it go those who rob and defraud their neighbours: its name is *allal*. The second called *rāvarum* is full of poison and bad vapours. There also are

* "Shall burn unto the lowest hell," Deut. xxxii. 22. If we read this "*lowest* hades," it is still a striking expression. Calmet says, "As the Jews acknowledge *seven* degrees of torments in hell, so do the Mussulmans *seven* gates." — *Alcoran, chap. of the Stone.*

serpents of the worst description, who are continually biting their victims. Those who kill their masters or who afflict the righteous go to that place. The third is called *kum-pepāgam:* those who eat any thing which has had life! go to that place. The fourth, named *koodasālam* is the place of burning sand, and is occupied by those who have injured the Brahmins. The name of the fifth is *senthutānum,* i. e. the sleepless hell, and the place of worms: those who refuse to relieve the wretched, have their portion there. The sixth, *puthe,* is the place of blood, brains, and flesh: those who commit a rape abide in that place. The seventh, called *māputhe,* is the hell of fire, and is occupied by those who have had carnal knowledge of such relations as are forbidden in the Hindoo law. Some of the punishments are as follows:—Adulterers have to embrace pillars of fire; some have boiling lead poured down their throats, others have to drink blood and urine. Some are changed into worms and eat others, and then are eaten themselves; others have to hang by their feet, and have red hot wires put into their ears. Some are continually pierced with darts and spears, and have their eyes plucked out, whilst others have to eat serpents and ordure. Some have to be roasted and others fried in oil, whilst others have to be torn with iron thorns and to be tormented by *Yama** and his friends. This is indeed a fearful description, but it excites very little influence on the minds of the Hindoos.†

The following account is taken from the *Scanda Purāna.* It relates to Yama the infernal deity, and a youth called Markandar, who could not be taken to the lower regions on account of his great devotion to the supreme Siva. The young devotee was to have died at the age of sixteen years, and then to have become the property of Yama. At that period, therefore, the king of death and hell sent a messenger

* Yama, the god of hell, corresponds with the *Pluto* or *Minos* of the western heathen.

† For Virgil's description of hell, see En. vi. 268.

who went "through the sky like a cloud," to fetch Markandar, but having found him at his devotions at the feet of Param-Easuran *, he was afraid to venture near to him. He was excited with fiery rage as he looked at him, and yet, as a lion that dares not pounce on his prey, he retired from the place, and returned to the lower regions, and worshipping at the feet of Yama, said, "O king, Markandar delights in Param-Easuran, and is continually employed in repeating his praises; he is unsullied in his heart, and remains at Benares: being afraid to approach him, I have returned without him." This said, Yama, like fat cast into the fire, was enraged, and reproved the messenger, saying, "Is he the endless Siva?" and calling his clerks, he enquired, "Tell me what is the appointed time of Markandar, who is performing *poosy* at Benares at the feet of the invisible Param-Easuran?" When two of them, called Sittar and Kuttar, having looked at their ola † accounts answered him thus: "The frontal-eyed Param-Easuran formerly prescribed for him sixteen years, and that term expired yesterday; but as he was performing *poosy* ‡, he is still alive. Whether Rishis §, who have done great penances, or holy sages, can any of them surpass the decree of fate? He is ripe for heaven, hell is *not* for him." At this Yama became very angry, and calling for his minister, Kālan, said, "Go, bring the *life* of Markandar, who is in Benares." He came to the earth; and going to the place where he was, looked at his *poosy*, and his object in doing it; but fearing, he thought to himself, how shall I approach him? He, therefore, went and stood so as to be seen by him, and made obeisance; at which Markandar asked, "Who are you?" He replied, "Sir, I am Kālan, the minister of Yama who takes the lives from this world. The sixteen years which Param-Easuran allotted to you expired yesterday: you must

* Another name for Siva.

† The book made of palmyra, or cocoa, or talipot leaves.

‡ Worship or offerings.

§ Hermits or ascetics.

now come with me to the *southern* regions. It will not avail for you to attempt to oppose this: death happens even to the god Brahma, not to such as you merely; as *creating* and *preserving* are allotted to others, so *destroying* is the office of Yama by the law of the director. I call you away: moreover, knowing that you perform *poosy* to Siva, our king is very desirous of seeing you. The ignorant call him cruel, but he apportions to souls penalties according to their deserts; therefore the great call him the arbitrator; you need not fear; if you come with me, our king will come and *meet* you, speak kindly to you, and conduct you to Swarga." Having heard these things, Markandar replied, "Listen, Kālan: the devotees of Siva go neither to Swarga nor to Yama's world; they go to the place of Siva; I am his servant, and therefore shall not go to the places first mentioned: be thou gone, begone:" this he spake with a voice like thunder; and Kālan instantly departed. He then went and worshipped Yama, and told him what had taken place, at which the god, with fluttering mind, and perspiring body, and eyes shedding fire in his rage, ordered the male buffalo* to be brought; and mounting it, he, with umbrella and banner by his side, and attended by his soldiers, departed. Arriving at Benares with his red knot of hair, black body, eyes burning with rage, holding his rope (or snare), and having in his hand a club and a trident, he came and stood before Markandar. He, on seeing Yama, continued his praises incessantly at the feet of Param-Easuran. Yama said to him, "Sir, what is your thought; what are you doing? Can you set aside fate and the decree of Param-Easuran? You appear to be wholly ignorant of the power of fate. All are subject to births and deaths. Is it necessary for me to tell you this? are you aiming to overcome fate? Moreover, will the *poosy* you are performing at the feet of Param-Easuran, besides expiating your sin, also free you from my rope? Though you were able to count the sands on the sea-shore,

* His riding beast.

and the stars in the sky, could you count even the Teyvend-therar which have come within my grasp; of gods and Assurs, who have died? If the great Vishnoo, and Brahma, and myself, are subject to births and deaths, is it necessary to say that *you* also are liable to them? In consequence of my formerly strewing fragrant flowers, and performing *poosy*, Param-Easuran granted me the rope, the trident, the battle axe, and the club, in order to execute this office. Though the inferior gods should protect thee, or even though the divinities should attempt, or whatever powerful beings should defend thee, would I go without seizing thy life? Child, do not be distressed, even the lives of the devotees of Siva I take, and carry away, as soon as their term is expired: now then come you with me," said Yama. Markandar replied, "Listen, Yama: there is no death to the servants of Siva, and if there be they go *not* to your region, but to Cailāsa. I will tell you what Siva's servants are; listen, whether they be Yogees, or whether they be entered into the state of householders, they obtain heaven. They hold you in no esteem, nor regard the gods, nor do they esteem Brahma nor Vishnoo. The Veda says, that to regard such as adhere to Param-Easuran, and serve him as different from Param-Easuran himself, is the result of ignorance; is this untrue? Not only the spotless in heart, but such as have suppressed their sensual desires, such as have wholly relinquished their hold of worldly things, such as are never in power, such whose disposition is to do good, such as covet not the least thing, who can declare the qualities of such? You have never considered the difference in these, but accounted all alike; and you have a bad design against my soul: this design will issue in evil to your *own* soul and to your government. Moreover, it is in order to disgust me, that you say these things: you know not what is coming upon you, *simpleton! simpleton!* begone! begone!" As soon as he heard this, Yama, with eyes reddening like fire, replied, "Thou assumest an authoritative tone in order to terrify me, thou

foolish fellow: dost thou think I cannot take thy soul?" roared he, like thunder; and seeing if he waited longer it would not avail, he went in front of Markandar, and cast his rope over his neck. Though he cast the noose and drew it up, Markandar departed not from the feet of Param-Easuran; then the gods in perplexity exclaimed, "Alas! the youth is dead!" Before Markandar, whose mind continued steadfast even when the rope fell on his neck, appeared Siva, who said, "Fear not, I will relieve thy distress;" and angry at Yama, asked, "Is it right for him with pride to cast his rope and draw it, so as to distress such a one?" and then with his foot gave Yama a kick, who roared and died. By the shock of his fall, Brahma and all the gods were frightened; the sea brake through its limits; the andam wall was shattered to pieces; the earth split: Yama's attendants and buffalo, who stood on one side, fell dead (will not such as associate with the evil perish with them?). Then Param-Easuran,—as Markandar praised him with this Sanscrit verse, "We have Param-Easuran, what can Yama do by coming hither?"—replied, "Child, since you have rendered praise and *poosy* to me, I grant you *always* to remain as a youth of sixteen years;" after which, Param-Easuran, the Yama of Yama*, disappeared in the *Siva-lingam*, which Markandar had worshipped. Had our lord a partiality for Markandar and a prejudice against Yama? No; if the learned examine the affair it will appear just. Then Markandar, having worshipped the *Siva-lingam* went into the temple, and adored the feet of Param-Easuran; and as he remained there, *rivers of joy flowed from his eyes*; and after staying a few days, he resolved to pay homage to the temples, in which Siva, the bull rider, remains.† So Markandar worshipped in the places sacred to Siva, and praising him and remaining there, became a living possessor of beatitude. Now, children, he is in the sky; and in the sights and minds of those acquainted with this history can any one comprehend these his deeds? If

* Destroyer of the destroyer.

† The bull is sacred to him.

you look at the time, during which Brahma sleeps, who came and was born in the navel lotus of Vishnoo, how great is it? But even the Kalpas, during which Markandar has seen him die again and again (are numberless), yet he still survives. In consequence of the death of Yama, the souls on the great *serpent-borne earth* being exempt from death, greatly multiplied; on account of which, being unable to sustain the weight, the goddess Earth fell at the feet of her lord Vishnoo, and made complaint. When Vishnoo, Brahma, and Indran went to Cailāsa to the black-necked Param-Easuran, and humbly worshipped him, Vishnoo and Brahma rendered him intense praises; and on Param-Easuran asking what they wanted, Vishnoo replied, "Brahma, the lotus king, and the rest perform their respective offices thus far: Swamy, according to your direction; and your humble servant, Swamy, by your grace, executes the office of *preserving* as well as I am able. But an untoward event has occurred, which please hear me to relate. Swamy, for slighting you, Yama is dead, the world is in consequence filled with life, so that the goddess Earth who sustains it is oppressed; yet while thus the goddess earth is in pain with the weight of all these lives, if all lives still continue to be born, and there be no doubt, what will avail my protection? Swamy, there is no one for the office of destroying; I beg you not to bear in mind Yama's evil deeds, but restore him to life." To this Param-Easuran condescended, and replied, "*Yama! arise!*" and Yama, who had died, arose, and came, and humbly worshipping Param-Easuran said, "Having been touched by your foot, I am blessed," and praised him. Param-Easuran rejoined, "Yama! listen! go not into the presence of such as wear sacred ashes and beads; neither regard my servants as men on the earth, but know that they are myself. If you see them, reverently worship them. To *others*, who by thought, word, or deed, perform virtuous or sinful actions give Swarga, or Naraga, according to their deserts." Having thus instructed him, he said, "Go with thy troops;" and immediately Yama humbly worshipped him; mounted his

buffalo; and, his armies attending him, departed to his own kingdom.

Perhaps this subject ought not to be concluded without saying, that in the existence of a future place of punishment; in the belief of the Hindoos, in the *seven* divisions and different awards of misery assigned to the guilty; in the person of a chief called Yama (corresponding with Minos), and his numerous assistants; in the person of the supreme Siva; in the all-preserving power of innocence and devotion, as seen in the case of the youth Markandar and his future happiness; we discover an agreement with the general opinion of nations, ancient and modern, barbarous and civilised, which serves to illustrate and confirm the scriptural account of future rewards and punishments.

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37. — "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings."

The Psalmist says, "Hide me under the shadow of thy wings." "The children of men put their trust under the shadow of thy wings." (Ps. lvii. 1. lxi. 4. lxiii. 7. xci. 4. See on Isa. i. 18. Jer. xlviii. 40. xlix. 22.) The word WING primarily signifies PROTECTION, and *not comfort*, as some have supposed. They appear to have gained that idea from the comfort which chickens have under the wing of the hen. In the East, hawks, kites, and other birds of prey are continually on the wing; hence it is difficult to rear chickens, because at every moment they are in danger of being pounced on and carried off. Hence the eye of the mother is continually looking up to watch the foes, and no sooner does she see them skimming along, than she gives a scream, and the brood for PROTECTION run UNDER her WINGS.

XXIV. 28. — "Wheresoever the carcass is there will the eagles be gathered together."

It has often appeared to me that the sight and scent of birds of prey in the East are keener than those of the same

species in England. Any garbage thrown from the kitchen, or in the wilderness, will soon attract these winged scavengers. Should there be a dead elephant or any other beast in the jungle, vast numbers of ravenous birds and animals hasten to the spot. The eagles, kites, and crows begin to tear at the carcass and attack each other, and the jackals snap at their feathered rivals; thus, though there is enough for all, they each try to hinder the other from eating. There can be no doubt that birds of prey are very useful in the East, as they carry off the putrid matter which would otherwise infect the air. Hence Europeans do not often destroy such birds, and in the city of Calcutta there is a law to protect them from being injured.

XXV. 6.—“ At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.”

An Eastern wedding is always celebrated in the *night;* for though the *fortunate* hour for performing some parts of the ceremony may be in the *day*, yet the festivities of the scene will not take place till *night.* When the bridegroom goes forth to the house of the bride, or when he returns to his own habitation or to that of his father, he is always accompanied by numerous friends and dependents, who carry lamps and torches. When he approaches either house the inmates rush out to meet him, and greet him with their best wishes and congratulations. The path is covered with “*garments*,” and lamps like fire flies sparkle in every direction.

XXVI. 18.—“ My time is at hand.”

When a man believes himself to be near death, he says, “ Go tell the priest I am going on my journey, my time is at hand.” When dead, it is said of him, “ His time has gone, he has fallen.”

MARK.

CHAP. I. verse 3. — "Prepare ye the way of the Lord." When a man of rank has to pass through a town or village, a messenger is despatched to tell the people to *prepare* the way, and to await his orders. Hence may be seen some sweeping the road, others who "spread their garments in the way," and some who are cutting "down branches from the trees" (Matt. xxi. 8.), to form arches and festoons where the great man has to pass.

III. 25. — "If a house be divided against itself that house cannot stand."

"As the fire produced by rubbing together two pieces of bamboo will burn and destroy that wood from whence it came, so the contentions of a family will destroy those from whom they come." "Can the tiger and the deer exist together?" "Will serpents and frogs take pleasure in each other's company?"* "What, do serpents and kites love each other?"†

IV. 24. — "With what measure ye mete it shall be measured to you."

The Hindoo proverb on this subject is, *Tān, tān, seythu*

* In the wet monsoon millions of frogs occupy the fields and gardens, and then it is the serpents have plenty of food: people in England would be surprised at the agility with which the latter catch the former.

† The kite, called MALLE-KANNE, will carry off nearly any serpent in the East; this bird, when the wings are extended, measures, to my knowledge, six feet five inches; he seizes the serpent with his talons just behind the head, and then flies aloft and bills the head of the reptile till he has made a hole in it, which produces death; he then retires to a tree to enjoy his repast. So soon as the serpents hear the whining cry of the kite or eagle, they begin to make a hissing, clapping noise: this may be heard in old buildings or walls.

vinne tanuku, i. e. What he himself has done, shall be done to him again. It is quoted, both in reference to actions which are good or evil: thus, a man having acted kindly towards another will receive a similar favour from others.

VI. 11.—"Shake off the dust under your feet for a testimony against them."

When a person is made angry by another, he says, "I will shake thee off as I do the dust from my sandals." "I have washed my feet; never more shall they tread that place."

13.—"Anointed with oil many that were sick, and healed them."

The people of the East give a decided preference to *external* applications; hence, when they are directed to "eat" or "drink" medicine, they ask, can they not have something to apply outside? For almost every complaint a man will smear his body with bruised leaves, or saffron, or ashes of certain woods, or OILS; and he professes to derive more benefit from them than from those medicines which are taken internally: at all events, he knows they cannot do him so much harm. It ought to be observed, that they do not attach any miraculous effects to the being "anointed with oil."

21.—"Herod on his birth-day made a supper." (John xii. 2. "They made him a supper." Rev. iii. 20. "I will come into him and will sup with him.")

The Orientals have nearly all their great feasts in the evening: thus, to give a *supper* is far more common than a dinner. Those evening festivals have a very imposing effect: what with the torches and lamps, the splendid dresses, jewels, processions, the bowers, the flowers, and the music, a kind of enchantment takes hold of the feelings, and the mind is half bewildered in the scenes.

VIII. 6.—" He took the seven loaves and gave thanks." Before the Hindoos eat their food, they take a little in their fingers, and lift it to the height of the forehead, and in thought offer it to Siva. And in the same way they offer their rice and fruits to the gods, and then eat them. The ceremony is called *Siva-Purethe*, i. e. agreeable to Siva. It is considered disgraceful not to attend to it, and only " low or vile people" neglect it. The sect of Vishnoo put a little of the food to the forehead as above, and think on the name of Nāriyanan (one of the names of their deity). In general the people do not return THANKS; but those of the Saiva sect, after having washed their hands, repeat a *mantheram* or prayer.

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24. — " I see men as trees walking."
So said the blind man of Bethsaida to whom our Saviour gave sight. To " see men as TREES walking" is a singular form of expression. Perhaps this man was not BORN blind; and therefore compared men to trees moving about, of which his vision had still a distinct recollection; or could he allude to the custom of the Eastern hunters, who tie branches to their bodies until they resemble a tree, by which they can walk into the midst of a flock of wild animals or birds, and single out any they please? The sportsman having in the forest changed himself into the appearance of a tree goes gently to the skirts; and so soon as he sees the game, he watches till their heads are turned FROM him, and then moves on till he is in the midst of them, and is then sure of his object. And this is a custom of great antiquity; for in the *Scanda Purāna* there is the following question:— " Is it like the hunter, who to deceive and ensnare the birds that warble in the forest ties shrubs about him?" When the Moomen have their festivals they sometimes so disguise themselves with branches as to resemble trees. " I see men as trees walking."

X. 46.—"Blind Bartimeus, the son of Timeus, sat by the highway side begging."

Here again the picture is teeming with life. See that blind man seated under a shady tree "by the highway side," he has occupied the place from infancy. Travellers who are accustomed to pass that way always expect to see the blind beggar; and were he not there they would have a sense of discomfort, and anxiously enquire after the cause. So soon as he hears the sound of a footstep he begins to cry aloud, "*The blind! the blind! remember the blind!*" He knows almost every man's voice, and has always some question to ask in reference to the family at home. Should a stranger be passing he enquires, *Ath-ăr*, i. e. Who is that? Those who cannot walk are carried to their wonted place, as was the man who was "laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple." Some cripples are carried about in a basket by two men, who have a share of the alms. Sometimes they have tremendous quarrels, as the bearers take too great a share of the money or provisions, which induces the lame man to use his tongue: they, however, generally get the victory by threatening to leave the poor fellow to get home as well as he can. Some of the blind mendicants have not the patience to remain in one place; hence they get a person to lead them, and here again they have a constant source of quarrel in the suspicions of the one and rogueries of the other. The guide falls into a passion, and abuses the beggar, tells him he is cursed of the gods, and pretends to take his departure: the blind man retorts, and calls him a *low caste*, a *servant* of beggars, and tells him he shall not have any more of his rice. They both having expended all their hard words become a little calmer; and after a few mutual expostulations, once more approximate, and trudge off in pursuit of their calling.

XIV. 35. — "Fell on the ground and prayed."

How often are we reminded of this by the way in which the heathen worship their gods! they fall prostrate before the temples and repeat their prayers. In our own chapels and school rooms natives sometimes prostrate themselves at the time of prayer.

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51. — "A certain young man having a linen cloth cast about his naked body."

The majority of the people in the East are dressed in the same way; a single piece of cotton cast round their loins is all they wear, and all they desire.

XV. 40. — "James the less."

Numbers of people in every village are known by some designation, which is taken from their size or disposition; thus, Chinny Tamby is a common name, and, therefore, they add something to it to show what Chinny Tamby they mean. Thus the less, the great one, the stout, the deformed, the black, the fair, the high, the low caste, the ignorant, or the wise.

A person having long arms is always known by the name of the "proboscis-armed one," alluding to the trunk of an elephant. He with a large head is called the "ox-headed one;" a large mouth, the "oyster-mouthed one;" if large ears, the "umbrella-eared one;" and so on: to every possible defect they attach a significant allusion; and, should the unfortunate individual give offence, the opprobrious epithet will be immediately repeated. I knew a white man, who never went by any other name than the "ass!" another, who talked through his nose, was called, "the snuffler!" another, who was fond of cheroots, "the smoker!" In short, every Englishman has an Oriental appendage to his name; and were our countrymen aware how narrowly they are watched, and how appropriately designated, they would perhaps be a little more careful of their conduct. See ten or

a dozen natives assembled, one of them says, Let us have a little fun; recollect, I am such a gentleman, *i. e.* he will personate that individual: another says, Good; I will be Mr. Such-a-one: they then affect to be seated at the table, and make such observations and allusions as draw forth roars of laughter at the expense of those who are, in most respects, their superiors.

LUKE.

CHAP. I. verse 78. — "The dayspring from on high."

A king's minister once said of the daughter of Pāndeyan, after she had been in great trouble on account of the danger in which her husband had been placed, "She had seen the great ocean of darkness, but now she saw the rising sun, the dayspring appeared."

II. 44. — "They, supposing him to have been in the company, went a day's journey."

We are assisted in our view on this subject by the large companies which go to and return from the heathen festivals. Ten or twenty thousand sometimes come together to one ceremony, and it is almost impossible for friends and relations to keep together; hence, in going home, though they cannot find each other in the way, they do not give themselves any trouble, as they consider it to be a matter of *course* to be thus separated.

IV. 23. — "Physician, heal thyself."

In the same way do the people recriminate on each other. "You teach me to reform my life! go, reform your own." "Doctor, go heal yourself, and you shall then heal me." "Yes, yes, the fellow can cure all but his own wife and himself."

V. 5. — "We have toiled all the night, and have taken nothing."

In general, the fishermen of the East prefer the NIGHT to any other time for fishing. Before the sun has gone down

they push off their canoes or *catta-marams**, each carrying a lighted torch, and, in the course of a few hours, may be seen out at sea, or on the rivers, like an illuminated city. They swing the lights about over the sides of the boat, which the fish no sooner see than they come to the place, and then the men cast in the hook or the spear, as circumstances may require. They have many amusing sayings about the folly of the fish in being thus attracted by the glare of a torch.

VII. 3. — "He sent unto him the elders of the Jews, beseeching him." (Verse 19. "John calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come?")

This is the oriental way of making an enquiry or a propitiation. Does a man wish to know something about another, he will not go himself, because that might injure him in his future operations; he calls for two or three confidential friends, states what he wants to ascertain, and tells them how to proceed. They perhaps first go to some neighbour to gain all the information they can, and then go to the man himself, but do not at once tell him their errand: no, no, they TRY the ground, and make sure of their object, before they disclose their purposes. Should they, however, be in doubt, they have the adroitness to conceal their plans; and if asked what they want, they simply reply "CHUMA," *i. e.* nothing; they only came to say SALAM, "had not seen the honoured individual for a long time, and therefore wished to set their eyes on him." When a person desires to gain a favour, as did the centurion, he sends an elder, a respectable person, to state his case, and there is generally an understanding that the messenger, if he succeed, shall share in the benefit. If flattery, humiliations, and importunities can do any thing, he is sure to gain the point.

* Three trees lashed together.

45. — "This woman, since the time I came in, hath not ceased to kiss my feet."

See that poor woman whose husband has committed some crime, for which he is to be taken to the magistrate; she rushes to the injured individual, she casts herself down and begins to kiss his feet; she touches them with her nose, her eyes, her ears, and forehead, her long hair is dishevelled, and she beseeches the *feet* of the offended man to forgive her husband. "Ah! my lord, the gods will then forgive you." "My husband will in future be your slave, my children will love you, the people will praise you; forgive, forgive, my lord." (See on John xii. 3.)

IX. 59. — "Suffer me first to go and bury my father."

It is considered exceedingly desirable for children to be with their parents when they die; they then hear their last requests and commands, and also can perform the funeral rites, in such a way as none but themselves can do. It is just before death, also, that the father mentions his property; especially that part which he has concealed in his house, gardens, or fields. It is, therefore, a very common saying, "When I have buried my father, I will do this or that." Should a young man be requested to do that which is not agreeable to his father, he says, "Let me first perform the funeral rites, and then I will do it."

X. 18. — "I beheld Satan as lightning fall from heaven."

Very sublime allusions are often made in Tamul poetry to the velocity and power of lightning. The bow with which Indran, the king of heaven, fought his enemies, had *lightning* for its string. Of the movements of the gods, "They sprang, they darted like lightning." Those who are struck by lightning are believed to be *favoured* of the gods.

XII. 2.—"There is nothing covered, that shall not be revealed; neither hid, that shall not be known."

"The goddess of the earth will only conceal things for a season, the time will come when she will make all things known." "Your secrets must all come out: is there any thing large enough to cover the *mouth of the world?*" "True, true, that which is known to *one* person *only* is a secret, but that which is known to *two!* is not so." "All thy secrets are known to *another!*"

XIV. 19.—"I have bought five yoke of oxen, and I go to prove them."

This was not such a trifling affair as some have supposed, for it should be remembered it is with oxen only the Orientals perform all their agricultural labours. Such a thing as a horse in a plough or cart, amongst the natives, I never saw. A bullock unaccustomed to the yoke is of no use; they therefore take the greatest precaution in making such purchases, and they will never close the bargain till they have PROVED them in the field.* Nor will the good man trust to his own judgment, he will have his neighbours and friends to assist him. The animals will be tried in ploughing softly, deeply, strongly, and they will be put on all the required paces, and then sent home. When he who wishes to purchase is fully satisfied, he will fix a day for settling the amount and for fetching the animals away. Five good yoke of oxen from the opposite coast cost from 60*l.* to 70*l.*

XVI. 3.—"I cannot dig; to beg I am ashamed."

How often are we reminded of this passage by beggars when we tell them to work. They can scarcely believe their ears; and the religious mendicants, who swarm in every part of the East, look upon you with the most sovereign contempt when you give them such advice. "I work! why I never have done such a thing; I am not able." "Surely, my lord, you are not in earnest; you are joking with me."

* The bargain alluded to in the verse was probably not closed.

22. — "Abraham's bosom."

How offensive to good taste, and to the FIGURE of the text, is the notion of some painters, who represent Lazarus in heaven as reposing in the bosom of the patriarch. Such attempts have a tendency to lessen that veneration and awe which we owe to subjects of so sacred a nature. This world is the legitimate field for the painter, but let him not presume to desecrate with his pencil the scenes beyond. A beloved son, though at a distance, is still said to be in the BOSOM of his parents. "The king is indeed very fond of that man, he keeps him in his bosom." "Yes, the servant is a great favourite with his master, he has a place in his bosom." "Why, Mutoo, do you never intend to allow your son to go out of your bosom?" The ideas implied by the term bosom are intense affection, security, and comfort. But objects of endearment are sometimes spoken of as being in the HEAD. "He not fond of his wife! he keeps her in his head." "My husband, you are ever in my head." "Yes, beloved, you are in my eye; my eye is your resting place."*

XIX. 5. — "To-day I must abide at thy house."

Zaccheus did not appear to have seen our Saviour before, but he would not be surprised when it was said, "I must abide at thy house." Hospitality may almost be called a sacred rite in all parts of the East; and, were it no so, what would become of travellers and pilgrims? In general there are no places for public entertainment, for the rest houses and choultries are seldom more than open places to shelter passengers from the sun and rain. View the stranger passing through a village, he sees a respectable house, and having found out the master, he stands before him, and puts out his right hand, and says, *paratheasi*, i. e. a pilgrim or traveller: he is then requested to be seated, and is asked, whence he came, and whither he is going? His temporal wants are supplied, and when inclined he pursues his journey.

* See on Deuteronomy xiii. 6.

40.—"If these should hold their peace, the stones would immediately cry out."

Has a man been greatly favoured by another, he says, "Ah! if I ever forget him the stones will cause me to stumble." "I cease to recollect his goodness! then will the stones make me to stumble and die." The idea appears to be, they will arise up and cause him to fall.

XXI. 18.—"But there shall not an hair of your head perish." (Matt. x. 30.)

"Well, friend, have you heard that Chinnan has gone to the judge to complain against you?" "Let him go, not a hair of this head will be spoiled by that." "I advise you to take care, for the Vedān has sworn to ruin you." "He! the jackal cannot pull out a single hair." "What care I for thy anger? thou canst not pull out one hair." "He injure my son! let him touch a single hair."

XXIII. 31.—"If they do these things in a green tree, what shall be done in the dry?"

The venerable Mr. Wesley has caught the idea when he says on this passage, "The Jews compare a good man to a green tree, and a bad man to a dead one." Thus still an abandoned character, a decided profligate, is called a PATTA-MARAM, *i. e.* a dried or a dead tree. "Why water that tree?" "Your money, your influence is all wasted there: cease, cease to attend to that dead tree." "The tree is dead, there are no leaves, it will never more give blossoms nor fruit, it is only fit for the fire." A spendthrift or one who has been unfortunate says, "I am a *patta-maram*, I have been struck by the lightning."* A good man is compared

* In palmyra or cocoa groves many trees may be seen that have been struck and destroyed by the lightning. I once saw six trees struck and set on fire in an instant; and though I was some hundreds of yards from the spot, the lightning appeared to fall at my feet. Even the majestic banyan has, sometimes, many of his giant arms withered at a single glance.

to a TALITA-MARAM, *i. e.* a tree which has "spreading *shady* branches." People may repose there during the heat of the day: they have defence and comfort. Jesus was the "green tree" under whom the Jews might have reposed. If, then, they did such things to the "green tree," what would be done to themselves, the dry, the leafless trees of the desert? The lightnings of heaven did strike them; the Roman eagles did pounce on them; thousands were cut to the ground, and thousands went as slaves to the land of the conquerors.

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48. — "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned."

Grief is often far more violent in the East than in England. The frantic mother, bereaved of her son, or the wife bereft of her husband, BEATS her BREAST as if she intended to burst a passage to her vitals. I have sometimes been amazed at the blows which in their agony they thus inflict upon themselves. "Alas! alas! that *amma* (i. e. lady) will never cease to beat her breasts."

JOHN.

Chap. I. verse 1. — "The Word was God."

Some think Λόγος, which is rendered "word," ought not to have been translated, but to have been given as a proper name of our Saviour. Thus he would have been called the Logos instead of the "Word." I do not undertake to dispute the opinion; but I state it as a remarkable fact, that in one of the sacred books of the Hindoos Scandan the SON of the supreme Siva is called the WORD. It is said that when Scandan was questioning Brahma respecting the FOUR VEDAS, the latter did not give a correct answer, which led Scandan to check him, saying, "Enough, stop, what is the meaning of the first WORD, that with which thou didst begin? And the god WHO IS THAT WORD! as out of one of his six faces, smiled." See Scanda Purāna. The *word* which Scandan, the son of the supreme, alludes to, is KUDILI. The supreme is also called OM*, which WORD no one pretends to explain.†

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32. — "I saw the Spirit descending from heaven like a dove."

The dove in the East is not celebrated for innocence; hence the heathen do not take a favourable view of this passage. The *manne-prā*, i. e. speckled dove, is spoken of as being full of cunning. "Who has stolen my book? I suppose the *manne-prā*." "Why has that man gone to her house? Alas! as the speckled dove," *i. e.* for an evil purpose.

* O, pronounced as in home.

† When the priest presents the lighted lamp to the idol, he moves it in such a way as to trace or form the letters which compose the word OM. No strict Hindoo will *repeat* the word.

III. 3. — "Except a man be born again, he cannot see the kingdom of God."

When a Brahmin youth has the *sacred* string put on him for the first time he is said to be born again; but when put on the second time, *Iru-purappāli*, he is twice born: it is to him the second birth, and he can now perform all the ceremonies of his religion.

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8. — "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."

When a man is unhappy because he does not understand his circumstances, when things come upon him which cannot be accounted for by himself or by others, it is asked, "Do you know whence cometh the wind?" "You say you know not how this matter will end: do you know in what quarter the present wind will blow the next moment?"

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16. — "God so loved the world, that he gave his only-begotten Son."

The Jews were angry with Christ because he said, "that God was his FATHER, making himself EQUAL with God." Here, then, as a SON, they understood him as making himself EQUAL to the Father. He says of himself, as a SON, in another place, "I and my Father are one." The Jews understood him to speak of himself as the SON of GOD, "because that thou, being a man, makest thyself God." If, therefore, he had spoken of himself as a son of God, in reference to his mere *human* generation, they would not have been angry with him. I make these observations and allusions to introduce some curious, and, as I think, important passages from the Scanda Purāna. After the gods had been much oppressed by their cruel enemies, the Assurs (who were demi-gods of immense power), they went to the supreme Siva and said, "Swamy, we entreat you to grant a SON, to arise *from yourself*, to whom, *like yourself*, shall belong neither

BEGINNING, middle, nor end, shape, nor want of shape." Remark, that though he was to be a SON! he was, also, to be without BEGINNING! Again, it is recorded in another place in the same work, "Shapeless, yet possessing shape, and without BEGINNING. Being *one*, yet not one, but *many*." Pārvati, the consort of Siva*, enquired of him, "What are the powers of Scandan your SON?" to whom he replied, "He is my own ENERGY: between myself and him there is *no difference*; like myself, he is omnipresent, and though but an infant, he is not only omniscient, but able to *bestow* divine wisdom, and the bliss that results from it, on all who desire it." This *son* was the *energy* of Siva, he was a *part!* of himself, and, therefore, was without *beginning*.† Notice, also, the object for which this SON sprang from Siva: —it was to *destroy* the fiendish Assurs, who were the ENEMIES of the gods; and he accomplished that object, for he extirpated them all.

VI. 27.—"Him hath God the Father sealed." (2 Cor. i. 22. Eph. i. 13. iv. 30. Rev. vii. 4.)

The holy ashes which are rubbed on the foreheads of the heathen are called "the *seal* of Siva." The Brahmins are named "the *seals* of the gods." Should a man refuse to worship, to reverence a priest, it is said to him, "Ah! can you do so? has he not the *seal* of God?"

68.—"To whom shall we go? thou hast the words of eternal life."

The gods, in their complaints to Siva against their enemies, said, "Except yourself, who is there of whom we can implore help? *As the crow* flies again and again ROUND THE MAST OF

* Scandan, the son of Siva, was not produced by sexual intercourse; he sprang from the frontal eye of his father. Minerva had not a mother, she came from the head of Jupiter.

† "Siva is eternal," Scandan is a part of Siva, therefore Scandan is eternal!

THE VESSEL IN THE ROLLING SEA*, so Swamy, whenever afflictions come, with the exception of Cailāsum†, we have no other place of refuge: except yourself, there is no one can remove our distress. We could eat poison, we could leap into the raging fire, but the distress inflicted by our enemies we cannot endure, we cannot endure." — Scanda Purāna.

VII. 3. — "His brethren."

In eastern language it is common to apply the word brother or sister to those relations who have no right to it in England. Thus, cousins are called "brothers;" *i. e.* the sons of brothers are called brothers; but a daughter, though she would be called sister by her cousins, yet her children would not be addressed in the same way, but "*machān*," i. e. cousin, would be their proper title. The name sister, which Abraham gave to his wife, is still given to the same degree of relationship. Gen. xx. 12. "She is the daughter of my father, but not the daughter of my mother."

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38. — "Out of his belly shall flow rivers of living water."

It is said of divine sages, of great *gooroos*, "Ah! in their heads are kept the rivers of life, or life-giving rivers." The figure in reference to them is, I doubt not, taken from Siva, as the Ganges is said to flow from his head.

XI. 31. — "She goeth unto the grave to weep."

An affectionate widow goes occasionally to the place of burning, or where her husband is interred, to weep there. Fridays and Sundays are the especial days for such a visit. Should the white ants have made their nests there, she pours milk on them.

* This passage is very curious. Can there be any allusion to the "raven which went forth to and fro until the waters were dried up from off the earth?"

† The abode of Siva.

XII. 3.— "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair."

When a *great* priest is going on a pilgrimage to a distant country, or when he has returned, or when he is about to die, then either a man or a woman can perform the following ceremony: the individual who makes the offering, on coming near the holy man, prostrates himself at his feet, he then washes them with scented or holy water, strews flowers over them, and kisses them. (See on Luke vii. 45.)

XIII. 38.— "The cock shall not crow till thou hast denied me thrice."

It is very common for people to regulate their time in the night by the crowing of the cock: thus, "I did not leave the temple till the *Sāma-koli*," i. e. midnight cock. "I left my home at the *Vudeya-koli*," i. e. the morning cock. The people attach a high value to those birds which crow with the greatest regularity; and some of them keep the time with astonishing precision.

XIV. 2.—"In my Father's house are many mansions."
(2 Cor. xii. 2. "Caught up to the third heaven.")

The Jews believed there were seven heavens*, and the Hindoos have the same opinion; for Brahma, in endeavouring to find out the summit of the pillar of fire, soared into the "*seventh* heaven."† The latter people also have four especial degrees of bliss:—the first is called *Sara-logo*, God's world; the second, *Sameeba*, near to God; the third, *Saroobam*, God's image; the fourth, *Sāyutcheyam*, to be united to or absorbed in him.

"To the first degree of bliss, go those who have made a

* 1. The velum, or curtain; 2. The firmament, or expanse; 3. The clouds, or ether; 4. The habitation; 5. The dwelling-place; 6. The fixed residence; 7. The araboth.—Dr. A. C.

† They have, however, many heavens, but the seventh is the place of eminence.

pilgrimage to a holy place, or who have paid for the lights of a temple, or who have used holy ashes or holy water, or those who wear sacred beads, or who praise the gods, or those who honour Brahmins, or who perform *poosy* to Siva, or those who use the five letters, *i. e.* a, e, i, o, u, for invocations, or who perform the thirty-two charities.* In that state there is great happiness; there are the five books; there beautiful females, who dance and sing; there no work, no sickness, no sorrow; there the water is like ambrosia, and there all the wishes are satisfied.

In the second degree of happiness, go those who are called *Keerikārar*, i. e. workers; who perform the Yāgam, or who take holy waters (from the Ganges) to distant countries; or those who place iron pins on their heads, so as to make it impossible for them to sleep in a recumbent position: those who fast much, or who roll after the car, or who walk on fire, or who tie thorns on their body, or who in any way mortify their persons. Their happiness consists chiefly in praising God, and their holiness cannot be expressed.

In the third state go the Yogees; those who are ignorant of the sex, who never shave or cut the hair, or pare the nails, who

* The following is a list of the charities:—"1. To have a room for beggars where they may repose; 2. To give food to teachers; 3. To give food to the six sects; 4. To give food to the cow; 5. To give food to those who are in prison; 6. To give alms in general; 7. To give eatables; 8. To give rice at the funeral anniversaries of those relations who are incapable of doing it; 9. To burn the bodies of those whose relatives cannot afford to bear the expenses; 10. To pay for the beating of drums to the place of burning; 11. To assist a woman in childbirth; 12. To bring up children; 13. To give milk to a child; 14. To give holy ashes; 15. To give medicine to the sick; 16. To pay the washerman for those who are incapable; 17. To pay the barber; 18. To give a mirror; 19. To give an olah for the orifice in the ear; 20. To give medicine for the eyes; 21. To give oil for the head; 22. To give ————; 23. To relieve a distressed person; 24. To have water by the road-side for travellers to quench their thirst; 25. To build a rest house; 26. To dig a tank; 27. To plant a grove; 28. To put up a post for the cow to rub itself against; 29. To give food to animals in general; 30. To set at liberty a bull, *i.e.* for sacred purposes; 31. To save life by giving money; 32. To assist a poor virgin in getting married."—See the *Sathur-Agarāthe*.

never speak, who wander about the earth from the left to the right, who live in a constant state of abstraction on divine subjects, who eat nauseous food, who live in the desert, who go about in nakedness.* In this world they gain the image of God, and in the other, they are his servants and messengers.

To the fourth degree of happiness go the Nyāne, literally, philosophers: they are the highest kind of ascetics, and are perfect stoics: "they pay no respect to temples, to ceremonies, to tanks, to works, to castes; they have no sweets, no bitters, no sorrows, no joys, no sickness, no health, no heat, no cold; they hate the world, and the world hates them; they have no friends, and they know no enemies; they live and are dead, they are dead and yet live. After this world *they* are free from births and deaths; they are absorbed in the deity, which is supreme bliss." †

The Hindoos also believe there is a glorious city situated on a lofty mountain in the heavenly world. ‡ The walls form a square, are made of solid gold, and are beautified with precious stones. The gates are large, and are ever open to the good; and there stand the guards, there the light is as if produced by ten millions of suns; there lives the supreme Siva, and from his head flows a sacred river. There are the five trees, which give whatsoever is asked of them: their names are Arechanthanum, Katpagam, Santhānam, Paresātham, and the Manthāram. There are also four other trees in the celestial mountain. To go to the mount of Siva signifies to go to the heavenly world.

In reviewing this account the mind can scarcely fail to be struck with the following particulars:—The seven heavens

* Bishop Heber says, of some he saw near Umeer, "Those grim and ghastly Yogees, with their hair in elf-knots, and their faces covered with chalk, sitting *naked*, and hideous, like so many ghoules amid the tombs and ruined houses." Vol. ii. 416. See on 1 Sam. xix. 24. and Isa. lxv. 4.

† Those who gain the other degrees of bliss may lose them, as they are subject to births and deaths.

‡ Heb. xii. 22. Rev. iii. 12. also xxi. 10.

of the Jews, the Hindoos, and the Mahometans*; the heavenly city; its situation a mountain, Rev. xxi. 10.; its guards, Rev. xxi. 12.; its materials, its shape, four-square, Rev. xxi. 16.; its light, Rev. xxi. 23.; its river, Rev. xxii. 2.; its trees, Rev. xxii. 2. 14.; and the supreme Siva.

XVI. 28. — "The Father."

The worshippers of Siva or Vishnoo call their god Father, when they appeal to him on any solemn occasion. A goddess is called Mother.

XXI. 5. — "Children."

Thus did the risen Saviour address himself to his disciples. In this way, also, do spiritual guides, and men of learning, and aged men, address their disciples or dependents. In the Scanda Purāna, it is said, "Sooran asked Kāsipan what he should do? to which he replied, *Children*, I will mention one thing as a security for you, which is, to perform glorious austerity." Again, in the same work, "Thus proceeding, Singā Muggam, who was to him as his own life, following Velly, took him into his hall, and seated him, and heartily welcomed him with good words, and asked, *Children*, what are you come for?"

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7. — "He girt his fisher's coat unto him (for he was naked), and did cast himself into the sea."

The fishermen in the East, when engaged in their vocation, are generally naked, excepting a small strip of cloth round their loins; so that, without any inconvenience, they can cast themselves into the sea.

* Mahomet no doubt took his ideas from the Jews.

ACTS.

Chap. IV. verses 34, 35.—"Brought the prices of the things that were sold, and laid them down at the apostles' feet."

When a person takes a present or an offering to a priest, or a spiritual guide, or to a distinguished scholar, he does not give it into the hands of his superior, but places it at his *feet*. It is called the *pātha-kāniki*, i.e. the feet offering. Ananias and Sapphira also brought a part of the price of the land, "and laid it at the apostles' *feet*."

IX. 17.—"Brother Saul."

Those who are *not* relations address each other in the same fraternal way. Thus Suppan Anni, *i.e.* brother Suppan (or any other name) is very common. In English, it agrees with received usage for a military man to talk of a *brother* officer, or for a judge or civilian to apply the same term to one of his profession; but when a Christian speaks of another in the same way it generally excites a smile.

X. 23.—"Certain brethren from Joppa accompanied him." (xi. 12. "These six brethren accompanied me.")

The people of the East have a general propensity for associates in all their transactions and all their journeys. Has a man from a distant village some business to do with you? he does not, as an Englishman would, come alone; he brings a large company of his neighbours and friends. Go, ask any of them, why have you come? the reply is (pointing at the same time at the man of business), "I came because he did." It is often surprising to see people at a great distance

from their homes, having no other reason than "we came with him." See the man going to a court of justice, he is accompanied by a large band of his acquaintances, who canvass all the probabilities of the case, and who have a salvo for every exigency. Perhaps a love of show is one motive; but the desire to have witnesses of what has been said or done, and to have help at hand in case of any emergency, are other reasons for their love of company. The Oriental is like the granivorous animals of his native deserts, who are all, more or less, gregarious in their habits; and, as it is, so it was in the most remote antiquity. The Psalmist says of those who were travelling to the temple at Jerusalem, "they go from strength to strength;" but the margin has it, "from company to company." Thus did they stretch on, from one party to another, till they each appeared before God in his earthly "Zion."

In the conduct, therefore, of Peter and his six companions, in the arrangement of our Divine Master in sending forth his disciples "by two and two," and in very numerous passages of Scripture, we see the simplicity, caution, and affection of those concerned.

XIV. 13.—"Brought oxen and garlands."

When the gods are taken out in procession their necks are adorned with garlands, the priests also wear them at the same time. On all festive occasions men and women have on their sweet-scented garlands, and the smell of some of them is so strong as to be offensive to an Englishman. Does a man of rank offer to adorn you with a garland, it is a sign of his respect, and must not be refused.*

* In the latter part of 1832 I visited the celebrated pagoda of Ramiseram (the temple of Rāmar): so soon as I arrived within a short distance of the gates, a number of dancing girls, priests, and others came to meet us with *garlands;* they first did me the honour of putting one around my neck, and then presented others for Mrs. Roberts and the children.

XXI. 11.—"He took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle."

This was significant of what was to occur to the apostle. Does a person wish to dissuade another from some project, he acts in such a way as to show what will be the nature of the difficulties or dangers. Thus, should he doubt his personal safety or fear disgrace, he puts off his sandals, to intimate he will die or be beaten with them. Or he takes off his turban, unfolds it, and ties it around his neck, or gropes as if in the dark to intimate the difficulty.

21.—"Neither to walk after the customs." (xxviii. 17. Lev. xviii. 30. Jer. x. 3.)

In every part of the world man is too often the slave of custom; but in all the old countries of the East, where innovations have not been made, the people are most tenaciously wedded to their customs. Ask, Why do you act thus? the reply is, "It is a *custom*." Their implements of agriculture, their modes of sowing and reaping, their houses, their furniture, their domestic utensils, their vehicles, their vessels in which they put to sea, their modes of living, and their treatment of the various diseases, are all regulated by the *customs* of their fathers. Offer them better implements, and better plans for their proceedings, they reply, "We cannot leave our *customs*: your plans are good for yourselves, ours are good for ourselves: we cannot alter."

40.—"Paul stood on the stairs, and beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew tongue."

The object of Paul in beckoning with his hand was to obtain silence. See that man who has to address a crowd, and who wishes for silence, he does not begin to bawl out,

Silence, that would be an affront to them; he lifts up his hand to its extreme height, and begins to beckon with it, *i. e.* to move it backwards and forwards; and then the people say to each other, "*pasāthe, pasāthe,*" i. e. be silent, be silent.

XXII. 3. — "Brought up in this city at the feet of Gamaliel."

This form of expression is only used in reference to great saints or great teachers. "He had his holiness at the feet of the *gooroo*, or his learning at the feet of the philosopher."

ROMANS.

CHAP. III. verse 13.—"They have used deceit; the poison of asps is under their lips."

Of a deceitful man, of one who speaks in smooth language, it is said, "Ah! at the tip of his tongue is ambrosia, but under it is poison."

XIV. 2.—"For one believeth that he may eat all things: another, who is weak, eateth herbs."

Thousands of Hindoos never (to their knowledge) taste of any thing which has had animal life; and to eat an egg would be as repugnant to their feelings as to eat flesh, because it contains the germ of life. They live on herbs, roots, fruit, grain, milk, butter, and honey. They appear to be as strong and as healthy as those who live on flesh, and they avoid the "sin" of taking life. They believe that all who take life for the purpose of food will assuredly go to one of the seven hells.*

* It has a distressing effect on their minds to show them, through a microscope, the animalcules which exist in the water they drink; for they are convinced by this they must often destroy life.

1 CORINTHIANS.

CHAP. I. verse 28. — "And base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are." Esdras vi. 56, 57. "As for the other people which also come of Adam, thou hast said that they are nothing."

"*And things which are not.*" The venerable Mr. Wesley says, "The Jews frequently called the Gentiles '*them that are not,*' in such supreme contempt did they hold them." When a man of rank amongst the Hindoos speaks of low caste persons, of notorious profligates, or of those whom he despises, he calls them *allă-tha-varkul*, i. e. *those who are not.* The term does not refer to life or existence, but to a quality or disposition, and is applied to those who are vile and abominable in all things. "My son, my son, go not amongst them *who are not.*" "Alas! alas! those people are all *allă-tha-varkul.*" When wicked men prosper, it is said, "This is the time for those *who are not.*" "Have you heard that those who *are not* are now acting righteously?" Vulgar and indecent expressions are also called "words that are not." To address men in the phrase "*are not,*" is provoking beyond measure; their eyes will soon brighten, and their tongue and hands begin to move at the individual who thus insults them.

The Lord did select the "base things of the world, and things which are despised hath God chosen; yea, and *things which are not*, to bring to nought things that are."

III. 9. — "Ye are God's building." (Heb. iii. 6. 1 Pet. ii. 5.)

It is said of him who is a great favourite with the king, "What can injure him? he is the king's *palace.*"

V. 6.—"A little leaven leaveneth the whole lump." (Luke xiii. 21.)

This is said of the man who corrupts others; also of a bad servant; "the more sour the leaven, the better the bread." When a mother has to administer nauseous medicine, she says, "My child, take it; do you not know the more sour the leaven, the better the bread?" Meaning, because the potion or powder is offensive it will produce better effects.

X. 25. 28.—"Whatsoever is sold in the shambles, that eat, asking no question for conscience sake." "If any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience sake; for the earth is the Lord's, and the fulness thereof."

These verses refer to articles of food which had been presented to the idols, and were afterwards sent to the shambles to be sold. The heathen make large presents to the temples of grain, fruit, milk, and other eatables, and therefore the priests send what they do not require to the market to be sold. The fruit called plantain (banana) may be known as having been offered to idols by having a small piece pinched off one end; and the other articles have generally some sign by which they may be known. It is however impossible at all times to ascertain the fact, and I doubt not that most Englishmen have at one time or another eaten things which have been offered to idols.

The apostle is very particular in his directions to the Christian converts (v. 27.). "If any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no questions for conscience sake." We see the converts were not forbidden to go to a feast, *i. e.* a family, *not a religious* festival; but the phrase, "if ye be disposed to go," shows there were doubts and hesitations as to whether they ought to go. The moment they found the food had been offered to idols they were to "*eat not.*"

2 CORINTHIANS.

CHAP. V. verse 1.—"Earthly house."

The Hindoos call the body a *vuduthe*, i. e. a lodging place; it is occupied for a season, and then to be left: but they speak of heaven as a *vudu*, a house, a home. In the book called *Viyirakeya-sathagam* is a colloquy betwixt the MIND and the WILL. The former says to the latter, "Thou appearest not as the servant of Siva (who withholds not his feet from us), nor executest his commands, nor approachest unto the *home*, difficult to obtain. The perishable property called wealth brings various kinds of sorrow. Thinking of the earth as our *home* thou becomest earth! O stupid WILL, devoid of shame; this is the *vuduthe* (i. e. the lodging place), this is not our home. If you ask, is it proper so to care for it? earth is indeed the place for this: but the divine feet of him who adorned himself with serpents is the refuge for all souls."

XII. 2.—"I knew a man in Christ above fourteen years ago."

Macknight says, "That the apostle speaks of himself here is evident from verses 6. and 7." This is the Eastern way in which a man *modestly* speaks of himself. Has an individual performed a great exploit which he does not like to mention in plain terms as having been done by himself, he simply says in relating the affair, "I know the man who did it." *Nān-arevain*, i. e. I know. Do people express their pleasure or surprise in the presence of a person at some work which has been accomplished by himself, and should they enquire, "who is the man," he will say, "I know him:" he will not say he is the man, because some would

perhaps not be disposed to believe him; and the slight intimation conveyed in the terms *I know him* is quite sufficient to convince others he is the fortunate individual. Should a person receive a favour from an unknown hand, he will make many enquiries; and when he thinks he has found him out, he will go to him and talk on the subject, and then, should he be right, the individual will say, "I know him." But in this way also the people praise themselves, by saying, "I know a man who performed such a penance: I am acquainted with one who gave such gifts to the temples: I know one who performed an extraordinary fast, or went on such a dangerous pilgrimage."

GALATIANS.

CHAP. II. verse 9. — "James, Cephas, and John, who seemed to be pillars."

"Pillars," *i. e.* "the principal supporters and defenders of the Gospel." It is said of those who have done much to support a temple, or who are zealous in its religious ceremonies, "They are the pillars of black stone * belonging to the temple."

III. 24. — "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

The Hindoos have some books which they call schoolmaster, *etāsāriyan*, or rather *schoolmaster book*, meaning they will teach science without the help of a master. When a man who was fomerly in poverty has learned how to procure a comfortable living, he says, "Ah! my adversity was my *teacher*; it has guided me into this."

IV. 3. — "The adoption of sons."

The following question occurs eight times in the book of fate called *Sagā-thevan-sāsteram*, "Is it good to *adopt* the child and give it saffron water?" When a man does not wish to put away his wife, or take another because she has not had a child, the plan is to *adopt* the son of some other person. In selecting the individual, they prefer, if possible, to have the child of a relation, as the family estates are not then alienated, and there is more mutual attachment. But the

* Black granite. Nearly all their sacred edifices are built of that stone; and I have been in one, the *flat roof* of which was supported by nearly a thousand noble pillars of the same material.

chief reason for *adoption* being so common in the East, is to have a son to perform the funeral rites and the *annual* ceremonies; indeed it is believed by many of the learned, that a person who dies without a son cannot go to heaven.* When a man is going to *adopt* a child as his son, it is said he is about to give the *manjel-neer*, i. e. saffron water. The ceremony is as follows:—The relations on both sides are called together, and the head man of the village is officially present to give validity to the transaction. He who *adopts* puts his hand on the head of the child, and says, "This is mine." The saffron water is then given, and the name of the boy is inserted in the village book. He has now a *son* and *heir*, and an agent to perform all the funeral rites.†

15.—"Ye would have plucked out your own eyes."

"Ah! how great was her love for him; had he asked her, she would have given him her own eyes." "Dearer, dearer than my own eyes."

VI. 7.—"Whatsoever a man soweth, that shall he also reap." (Job iv. 8. "They that plough iniquity, and sow wickedness, reap the same."—Hosea x. 13.)

The Tamul proverb on this subject is "*virtti-aruppān*," i. e. he reaps what he sowed. "Ah! the wretch, he cast in cruelties, and is now reaping them." "Yes, yes, he has a large harvest; his lies have produced fruit." "Go, go to thy harvest, fiend."

* It is said in the *Dattaka-Mimansa*, "Heaven awaits not one who is destitute of a son."

† The Greeks and Romans also adopted the sons of others for similar reasons. The ceremony was performed in the presence of the magistrate, or some man of rank.

PHILIPPIANS.

CHAP. III. verse 2. — "Beware of dogs."

The champion of Gath enquired of David, "Am I a dog?" And David, when pursued by the infatuated and cruel Saul, asked, "After whom dost thou pursue? after a dead dog." The term NI, *i. e.* dog, is an expression of sovereign contempt for the faithless, the ignoble, and the outcasts. "Never more will I go to the house of that dog." "You call me a dog! then (running at him) I will bite thee." "Here, dog, are some bones for thee." "Yes, yes, he will be a dog in the next birth."*

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19. — "Whose god is their belly."

When a pandārum is reproved and told to serve the gods, he exclaims, "What! is not the belly the god?" "I will tell you all about him, his god is in his belly." "Belly, belly, nothing to the belly," bawls the beggar at your door.

* A Hindoo was once beating his dog most unmercifully, but when he was reminded his grandfather (alluding to the *metempsychosis*) might be in the animal, he immediately desisted. The Pariah dog is much like the jackal in his appearance and habits: they abound in every village; for there is scarcely a family without a dog to bark at you as you pass the door: the whelps are never destroyed. Hence the British government in large towns have always one or two days in a year for killing dogs. At that time the *low castes*, the Malays, and the Africans, parade the streets, or lurk in the corners with large bludgeons, to kill the stray animals, and may be seen dragging them by the legs to the office of the magistrate, where they receive a few fanams as a reward.

1 TIMOTHY.

Chap. VI. verse 7. — "We brought nothing into this world, and it is certain we can carry nothing out." (Ps. xlix. 17.)

"My friend, why are you so anxious after this world? How much did you bring into it? How much will you take out?" "Ah! my son, be charitable to all; recollect, you brought nothing into the world, and be assured you will take nothing out." "That wretch would like to carry his money and lands into the other world." "Tamby, did you bring these fields into the world with you? No; and they will remain when you are gone."

HEBREWS.

Chap. XI. verse 37. — "They were sawn asunder."

This dreadful punishment is said to have formerly existed in India; but, like many other cruelties, it has, I believe, entirely disappeared. After all that has been said to the contrary, the people of the East owe much to Britain.

XII. 6. — "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

It is said of a truly good father, when he is obliged to punish his son, —

"*Adikam, oru ki;*
Anikam, oru ki."

One hand, chastises;
One hand, embraces.

Showing, that though he is obliged to inflict punishment with one hand, yet in his heart he embraces him with the other.

JAMES.

CHAP. IV. verse 13.—"We will go into such a city, and continue there a year, and buy, and sell, and get gain."

The merchants of the East have ever been famous for their trading peregrinations; and often are we reminded of the "company of Ishmaelites (who) came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt."* See the young adventurer; he has received a certain sum from his father, and goes to another town, where he has relations or friends, and he *cautiously* commences his business; he never loses sight of frugality, and should he, in the course of a few years, have gained a competency, he *returns* to his native place, there to husband out his days. But should he not prosper he goes to another town, for his affairs are so arranged in reference to rents and other matters, he finds no difficulty in removing. But another trader will not thus settle; he carries in two or three bags various spices (which are needed by every family), and gums, and drugs, or cloth and silk, and muslins, or jewels, or precious stones, and after a year or so he returns with the proceeds of his journey.

* Gen. xxxvii. 25.

2 PETER.

CHAP. III. verse 10. — "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.

The Hindoos call the present age the *Kali-yugam*, which is the last and the worst; the *Kreathā-yugam*, the age of innocence and universal happiness, is fast approaching. But there must first be a general destruction of the present state of things. The lightnings and rains of brimstone will blast and burn up all created things; the sun will fall like the red lotus, and the moon like the white; the stars will drop like the *illupi* flowers, and then shall the end be. See Scanda Purāna and Koorma Purāna.

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1 JOHN.

CHAP. II. verse 16. — "The lust of the flesh, and the lust of the eyes, and the pride of life."

Christians speak of their enemies as being threefold, the *world*, the *flesh*, and the *devil*. In the Scanda Purāna it is recorded, "The soul is entangled in *three* kinds of snares; it has no beginning, and is infinite." The snares are, "women, gold, and the earth."

JUDE.

VERSE 12.—"Clouds they are without water; trees whose fruit withereth." (Proverbs xxv. 14. "Like clouds and wind without rain.")

"Alas, alas, my days of pleasure have passed away, my prosperity has gone, and I am now like the *white cloud*" (i. e. without rain). "Poor Kandan has lost all his property, and he is now like the cloud without a *womb*." ("From the womb of the morning thou hast the dew of thy youth." Psalm cx. 3.) "Trees whose fruit withereth." "That wretch is like the poison tree." "You resemble the male palmyra tree, which bears no fruit." "Who will go near that fellow? he is like the fruit-bearing palmyra in the place of burning*, no one will ascend it."

REVELATIONS.

CHAP. I. verse 12.—"I saw seven golden candlesticks."

The lamps in temples and houses are always in *unequal* numbers. In giving areca nuts, or beetle leaves, care is always taken to deal out an *uneven* number. In calling a medical man *one*, or *three*, or *five* messengers will be sent, and, in taking the medicine, the hours of *one*, *three*, *five*, *seven*, *nine*, or *eleven* will be selected. The Brahmins in giving a feast always take care to have an unequal number of guests.†

* Where the bodies are consumed on the funeral pile.

† "The gods delight in an uneven number."—See the 8th Eclogue of Virgil.

XXI. 8. — "All liars shall have their part in the lake which burneth with fire and brimstone."

More systematic, more determined liars, than the people of the East, cannot in my opinion be found in the world. They often utter falsehoods without any apparent reason, and even when truth would be an advantage, they will not tell it. Reprove them, and they appeal to Brahma as an excuse, because he said he had found out the summit of the pillar of fire when he had not, or because some of the other gods uttered falsehoods, or, "*it was their ignorance or fate!*" Yet, strange to say, some of their works and sayings represent a falsehood as almost the unpardonable sin. Take the following for an example: —

"The sin of killing a Brahmin is as great as that of killing a hundred cows; and the sin of killing a hundred cows is as great as that of killing a woman; the sin of killing one hundred women is as great as that of killing a child in the womb; and the sin of killing one hundred in the womb is as great as that of telling *a lie!*"*

* They sometimes reverse these comparisons.

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